

LITURGIES. - Latin Rite. - Missals. -
A. T. Capardine.
INSTRUCTIONS

A N D
DEVOTIONS
FOR
Hearing Mass.



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T H E
P R E F A C E.

THE greatest Sacrifice that has been offered to Almighty God, was that of Christ our Lord on the Cross; where, by the Effusion of his Blood, he cancel'd the Hand-writing that was against us, seal'd our Peace with God, and made such a lasting Provision of Merits and Grace, that whatever Blessings we receive from our Heavenly Father, come to us through him, and must be acknowledg'd the Effects of his Sufferings. By this Oblation of himself in our Behalf he became our Redeemer, and 'tis the Work of our Redemption he still carries on, not ceasing in Heaven to be our Advocate, and even from that holy Sanctuary, into which he is enter'd, applying to us the Merits of his Passion, and offering himself in our Cause for ever. For tho' Christ was crucify'd and died but once, yet the Oblation of Christ crucify'd is eternal, and continues for ever, wherever Christ is present; it continues in Heaven, because he is there; it continues on Earth, because he is on our Altars; so that having once died for us on Mount Calvary, he still offers himself, as having been immolated for us on that

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holy Mount. But whether then on Mount Calvary, or now in Heaven, or on our Altars, the Victim and the Oblation of the Victim are every where the same; it being no other than Jesus Christ, who is both the Oblation and the Offerer, in Quality of Priest eternal, as was foretold in the Psalms: Thou art a Priest for ever, according to the Order of Melchisedech.

This Oblation then being not only a Memorial, but likewise a continual Application of the Merits of Christ's Passion to us, we have great Reason to bless our Redeemer for having made Choice of our Altars, there daily to offer himself to the eternal Father, and perpetuate the Oblation he made of himself on the Cross; and by this holy Expedient of his Love to excite us daily, not only with Gratitude to commemorate his Sufferings, but likewise powerfully move us to use all possible Endeavours for becoming faithful Servants to so good a Master, having there provided us the most effectual Means for obtaining of the Father all those Helps and Graces necessary to so great a Work. In this consists the Substance of our public Liturgy, where Christ is the invisible Offerer and the Priest performs the Ministry, to which he is called. Ministrorum vice sumus, says St. Chrysostom, qui vero hæc sanctificat & transmutat, ipse est (Christus.) We hold the Place of Ministers; but he that sanctifies these Gifts, and changes them, is Christ himself; he that wrought those Things at the last Supper, does what is done here. This great Oblation then thus made by Christ and his Ministers, is the Subject
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of our daily *Worship*; to this the *Faithful* are daily called, as having their Part too in this *Offering*, both in presenting it to *Almighty God*, and, by means of it, hoping for *Blessings* from the *Divine Bounty*: In what Manner they are to assist at it, is the *Business* of these short *Instructions*, in which, tho' there be nothing new, yet the *Method* may still be helpful to all *Conditions*; to the *Ignorant*, in giving them some *Light* into this great *Mystery*; and to the *Well-instructed*, by leading them still farther into this *Abyss* of *Power* and *Goodness*, in which the most *Advanced* have still farther to go.

But while I speak of this *Oblation*, I am very sensible of its being a *Consequence* of the real *Presence* of *Christ* in the *Eucharist*, and that there can be no *Devotion* expected here, but what is built on this *Doctrine*; and therefore, for the laying a *Foundation* to this little *Work*, I think it very reasonable, by *Way* of *Preamble*, to clear some *Difficulties* belonging to this *Point*; not that I pretend to explain the *Manner* how *Christ* is present in this *Mystery*, but in a *Matter*, where *Reason* is at a stand, to make this *Wonder* credible at least; by laying before it some other wonderful *Works* of the *Almighty*, that one *Incomprehensible* may prepare the *Way* for another. 'Tis the *Method* *St. Gregory* used in explicating the *Mystery* of *Christ's Resurrection* and *Apparitions*, *Hom. 26. in Evang.* "The
" *Works* of *God*, says he, would not be the
" *Subject* of our *Wonder*, if they could be com-
" prehended by our *Reason*; nor has that *Faith*

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“ any Merit, where it has Experience to demonstrate it. These Works then of our Redeemer, which of themselves are above our Reason, must be consider’d by other Works of his; that so what is wonderful may gain Credit from other Things yet more wonderful.” In this manner I shall, without Offence, touch at some Difficulties relating to this Doctrine, and see how far the Works of God will recommend the Truth of this Mystery to our Belief.

I. Then, by what Power is it to be imagin’d, that what was Bread and Wine, can be changed into the Body and Blood of Christ?

By the divine Power, of which we have so many Instances in H. Scripture; that Power by which the Waters were turn’d into Blood, Exod. vii. 20. the Dust into Lice, Exod. viii. 17. Lot’s Wife into a Pillar of Salt, Gen. xix. 26. the Water into Wine, at the Marriage in Cana of Galilee, John ii. 9. that Power which the Devil owned in Christ, Mat. iv. 3. when he said to him, If thou be the Son of God, command that these Stones be made Bread. That Power may be easily conceiv’d sufficient to change the Bread and Wine into Christ’s Body and Blood. ’Tis the Power of God, whom in our Creed we believe Almighty: He whom made all Things of nothing, can, whenever he pleases, change one Thing into another. He spoke in the Creation, and all Things were made; he speaks afterwards, and
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by his Word Things are changed, because he has Power to make Things be what he says they are: As therefore Christ says to the Nobleman, John iv. 50. whose Son was sick at Capernaum, Go thy Way, thy Son liveth; by his Power made him to be as he said he was; so here Christ saying, This is my Body, This is my Blood; his Power and Truth make it to be, what by his Word he says it is. Christ says it, and because we can neither question his Power nor Truth, we therefore believe it to be what he so solemnly asserts it.

II. *How can the Body of Christ be contain'd whole and entire under the Compass of a Piece of Bread or Wafer.*

We don't apprehend Christ's Body to be in the Sacrament after that gross, carnal and corporal Manner, as some of the Disciples seem'd to understand it, when they cry'd out, John vi. 60. This is a hard Saying, who can hear it? but after a more perfect and spiritual Manner of Being. To conceive this aright, you must observe out of St. Paul, 1 Cor. xv. 42, 43. there are two very different Manners of Being proper to a human Body, according to its different States; for it may be either corruptible or incorruptible; mortal or immortal; natural or spiritual. Thus St. Paul, discoursing of the Manner in which our Bodies shall be at the Resurrection, says, v. 53. that then this Corruptible must put on Incorruption, and this Mortal must put on Immortality.

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And, v. 44. It is sown a natural Body, it is raised a spiritual Body. There is a natural Body, and there is a spiritual Body. Now, tho' it be not possible to imagine how a human Body, when it is in its corruptible, mortal, and natural Manner of Being, that is so extended and gross as here it is, can be truly and really contained under the Form of a Wafer: Yet, when this same Body has put on its other more perfect Manner of Being, and is now become incorruptible, immortal, and even spiritual, there is not then that Difficulty of apprehending it; because being now become in its Qualities like a Spirit, and a Spirit requiring no Extension or Greatness of Place for its Being; so neither does a Body, when it is become spiritual. As therefore you can easily conceive, how a Spirit may be really under the Compass of a Wafer, so likewise may it be understood of Christ's Body, which is not imagined to be there in its corporal and natural Manner of Being, but as it is incorruptible, immortal, and a spiritual Body.

By keeping close to this Thought, several other Difficulties may be solv'd, relating to this Subject. For Christ's Body being in the Sacrament according to this perfect Manner of Being, even like a Spirit, it may be apprehended how the Sacrament may be broken without injuring or breaking his Body: As when a Man's Body is broken, or a Limb cut off, the Soul remains still entire, because it is a Spirit, and not subject to such Accidents as these. Thus likewise may it be
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conceiv'd how the Body of Christ may be whole and entire in every Part of the Sacrament, after the sacred Host is divided; as also how it may be in many Places at once: For tho' we cannot easily understand this possible to an extended Body, and in its corporal Manner of Being, there's no such Difficulty in relation to a Spirit, or other Thing in its Manner of Being like a Spirit, because a Spirit has no Dependance on Place, nor is confined either to it or by it.

III. *How then is it the same Body of Christ which was born of the Virgin Mary, and crucify'd, since it is so very different from it?*

'Tis the same true and real Body of Christ, which was born and crucify'd, the same, I say, in Substance, but different as to its Manner of Being: As the very same Bodies, in which we now live, shall rise again, the same in Substance, but very different in their Manner of Being, as being then to be glorified, and become immortal and spiritual: Upon which Words of St. Paul, the English Bible, printed at Cambridge, 1629, observes, that however this supposes a Change in the Bodies, yet 'tis not changing the Substance; which Explication being allow'd of in our Case, it clears this Difficulty: And there's Reason enough to admit it, if it be consider'd, how Christ enter'd in amongst his Disciples, the Doors being shut; that he was born without Injury to his Mother's virginal Integrity; that he pass'd thro' the Multitudes more than once, without being seen

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or perceiv'd; in which Instances there are Grounds to believe Christ assumed this preternatural and spiritual Manner of Existence, not only after his Resurrection, when his Body was glorify'd, but likewise before.

IV. *How can this be reconciled with the Senses, for our Seeing and Tasting tell us the Eucharist is Bread and Wine after Consecration; and must not we believe them, since God has given us these very Powers for this End?*

*This must be answer'd by asking another Question. What did Mary Magdalene see at the Sepulchre, Mark xvi. 5. The Scriptures say, She saw a young Man sitting at the Right Side, cloath'd in a long white Robe, and no Question her Eyes told her it was a young Man, from what she saw, and her Ears from what she heard him speak. And after all this Information of her Senses, was it a young Man? No; for, Matt. xxviii. we are assured it was an Angel; and the English Bible now mentioned, in the Margin in Mark xvi. says, It was the Angel of God in the Likeness of a young Man. Now, how is this to be reconciled with the Senses? The same Difficulty may be made in the Dove seen over Christ at his Baptism, and the fiery Tongues over the Apostles at Pentecost. For tho' the Information of Sense in these Cases was, that they were young Men, a Dove, and fiery Tongues; yet you see, our Faith goes otherwise, and we believe they were not in Substance
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what they appeared to be, but an Angel and the Holy Ghost, under those Forms. And if it be examined why we believe there was really an Angel, and the Holy Ghost, and not a young Man, a Dove, &c. the Reason is, because God has revealed it in Holy Writ, and expressly assured us what they were; and therefore upon his Word we make no Difficulty of believing it, notwithstanding all the Information of Sense to the contrary. Thus we do in our Case: Our Senses tell us, as yours do, that the Sacrament appears to be nothing but Bread and Wine, and yet we believe there is really present in it Christ's Body and Blood; because God has revealed it in Holy Writ, and expressly said, It is his Body that was given for us, and his Blood that was shed for us. And are we to be censured for believing what he so solemnly tells us? Some indeed are here greatly concern'd for the Senses, and seem troubled for the questioning their Authority, and not acknowledging their Infallibility; when in Reality we do no more here than others, without the least Difficulty, in the several Instances above mentioned. We have as great a Deference for the Senses, as others, and confess their Authority; but, 'tis true, we have a much greater for God's sacred Word, and the Truth of what he says; and therefore, whenever these seem to interfere, and we have one Sort of Information from the Senses, and another from God's Word, we confess our Resolution of preferring God's Word before the Senses, and own ourselves bound to maintain
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his Authority and Infallibility rather than theirs: So that if one must give Way, it is evident which it is to be, and likewise on whom our Faith is to depend, that is, on God, rather than Man, on what God says, rather than on the contrary Information of Sense: And this is the Rule followed above, tho' here reproved by some.

But now to reconcile this whole Matter, I think 'tis plain the Senses are not here deceiv'd at all; for the Eyes and Tongue say, in regard of the B. Eucharist, it has the Colour and Taste of Bread and Wine, and this is certainly true, for it has so; here's no Mistake in this: But now, when the Judgment, from this Report made by those two Senses, presently and peremptorily pronounces, It is Bread and Wine, here is the Mistake in this over-hasty Proceeding of the Judgment, which, to pronounce aright, in many Cases is under a Necessity of examining and consulting the Hearing, and taking Advice with this Sense too; and without this, it is most certainly exposed to many gross Mistakes, and must be censured as very rash and precipitate.

This we see it is bound to, in regard of many Things which are natural, especially such as are not very obvious and common, as in Stones and Metals: For how many of this kind do we daily meet with, which, when we have examined with our Eyes, with our Taste and Feeling, we yet know not what they are, and cannot frame a certain and true Judgment of them:

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them: Till, by our Hearing, we are informed from some more experienced Person, what they really are? Here our Eyes may tell us indeed, what the Colour is, and the Tongue what Taste; but if the Judgment should hence pretend to declare with Assurance, what the Things are, how easily might it run into Mistakes; not because these Senses are deceived, but because it takes not its Information from the Sense that is proper in this Case to give it; because it attends to the Report of the Eyes, which is insufficient when it should have regard to the Ears? And now if we turn to such Things, in which Art is concerned, which makes an Alteration beyond Nature, such are the Compounds of the Apothecary, the Chemist, the Perfumer, of almost all Trades in their Kind; nay, even of Cooks too: All these know how to mix and disguise Things with that Art, and give them many Qualities of Colour, Taste, and Smell, which belong not to them, that they are Kinds of Mysteries: And to judge by the Eyes, by the Tongue, by the Touch, or the Smell, would be many times to go out of the Way: And there is no surer Means of avoiding Mistakes, than to hear from the Artist, and from this Sense conclude what they are; and this is not to contradict or lay aside these Senses, but only to consider, which of them is most proper in every Case to inform the Judgment, and follow that.

And is it not thus too, in all those Cases, where God is pleased to intervene with his extraordinary and miraculous Power? We know
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*he can change, whenever he pleases, the Nature of Things beyond all human Arts, and make ipiritual and infinite Beings appear under material and corporeal Forms. And now, tho' in ordinary Cases our Eyes, &c. give sufficient Direction to our Judgment; yet in such as are the Subject of an extraordinary Power, it is impossible they should give any other Account, than of what they appear to be. But as to the concluding what they really are, as to their Nature and Substance, the Judgment must first consult with what is heard from the Word of God, the Divine, and the Church: And hence it may have such Information for its coming to an Issue, as the other Senses of themselves could never pretend to. Thus, tho' from the Report of the Eyes the Judgment can in ordinary Cases with Assurance pronounce, which is a Dove, or young Man; yet when, by an extraordinary Power, God is pleased to present, under those Forms, other spiritual or infinite Beings, as of Angels, or the Holy Ghost, then must the Judgment call in some other Help, and not proceed by what these see, but by what is heard from Faith and the Word of God, in this Point; and thus only can we judge aright. And why, but because as in Things of Art, the Artist gives the most certain Account, and it would be a Rashness to adhere to the Senses in Contradiction to him; so in Things that are spiritual, and the extraordinary Works of God, 'tis God himself gives the best Direction to the Judgment: It must attend to what it
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bears from him, and not what is seen in the Object: And to adhere to the Eyes, in Contradiction to him, would not be Reason, but Madness.

Is it not Reason then, that in the blessed Eucharist, which the Scripture informs us to be the Subject of a miraculous Power, we should not only enquire what the Eyes see, and Mouth tastes, but likewise what the Word of God, what Faith and the Church declare in this Case; and rather frame our Judgment from what we thus Hear, than from Seeing and Tasting? And this without any Discredit at all to these Senses: For tho' these are to be regarded, about their proper Objects of Colour and Taste, yet when the Question is, What we are to believe, they must give Leave to the Ears to take place; because, as the Apostle says, Faith comes by Hearing. Thus we render to every one their Due; to God, what belongs to God, and to every Sense, in their kind, what belongs to them: But to let our Faith be directed by what we see, rather than by what we hear from God, that we cannot do; because none knows the Things of God, but the Spirit of God.

Thus having given some Light to these Difficulties, which are the common Grounds from whence arise all the Doubts and Disbelief concerning this Mystery, I hope on the one Side it may be an Encouragement to Reason and Sense readily to submit to this Divine Truth; and on the other, be a Means of raising the Devotion of those, who already believe it; that so with
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greater Fervour of Mind and Admiration of God's wonderful Goodness, they may attend to every Part of the great Sacrifice of Christ's Body and Blood daily offered for them on our Altars : For the doing of which in particular, I now proceed to the following Instructions.

Instruc-

Q. *WHAT is the best Way of hearing Mass?*

Q. Then 'tis necessary every One should know what the Priest does, for other-wise, how can we accompany him? Pray tell me therefore what that is.

A. Without this there is no hearing Mass with Profit; and therefore 'tis a Point in which every Christian ought to be well instructed.

frustrated. You are for this End to imprint well in your Mind, that Priests at the Altar do the same which Christ did at his *Last Supper*, and which he commanded his Apostles and their Successors to do after him, when he said to them, *Do this in Remembrance of me.* In Obedience to which Command, they do what he then did; that is, they take Bread and Wine to the Altar; they bless and consecrate it by the Power here given them, into his Body and Blood, and offer up this holy Victim to the eternal Father in Remembrance of him once offered upon the Cross for our Redemption; *Do this in Remembrance of me.* This it is they do.

Q. Then I see the Mass is, as you have already said, an Oblation of the Body and Blood of Christ, under the Forms of Bread and Wine, made in Remembrance of his Death on the Cross. And is not this what you call a Sacrifice?

A. Yes, it is the Sacrifice of the new Law, in which are fulfilled all the Sacrifices of the Law of *Moses*. And here you will do well to observe, that God has always been worshipped by Sacrifice, as you may see in *Abel*, in the Beginning of the World, and afterwards in *Moses*, when God himself established the Order of Priests and prescribed the Sacrifices, which were all Types of the Sacrifice that was to succeed in the Law of Grace. And therefore as in the old Law there were two Sorts of Sacrifices; one which was offered up *entire*, and wholly consumed on the Altar,
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and was called an *Holocaust*; the other, offer'd and consumed in Part only, the other Part being divided between the Priest and the People, and might therefore be called a *Communion at Sacrifice*: so here in this one Sacrifice is Christ wholly offered up an *Holocaust* for Men; and yet so that both Priest and People partake of the Victim: and thus is the old Law fulfilled in the new, as to all its Parts and Figures.

Q. I am to remember then, that as in the Law of Moses, were offered upon the Altar Birds and Beasts, as Turtles, Oxen, Lambs, &c. These Sacrifices were all abolished by Christ, and in their Place has succeeded by his Command, the Oblation of Christ himself, the true Lamb of God, that takes away the Sins of the World, and this is the Sacrifice of the new Law. Now I can easily apprehend how the Priests are to make this Oblation, because they bless and consecrate the Bread and Wine: But how are the People to do it, whose Office is so different from the Priests?

A. 'Tis the Priest alone that consecrates but 'tis not to be imagined, it is he alone that is to offer the Victim; no, the Mass is the Sacrifice of the whole Church, that is, both of Priest and People; and therefore as the Priest offers it to Almighty God, so ought likewise the People to offer it, both with the Priest and by him. For as in respect of the Consecration, the Priest is the Minister of Jesus Christ, who has given him Power to consecrate,

crate, and who with him consecrates the Victim; so in regard of the Oblation, the Priest is deputed by God for the People, who with him ought to offer it to God; And this St. Paul hints, *Heb. v. 1. Every Priest being chosen from among Men, is appointed for Men in those Things that belong to God, that he may offer Gifts and Sacrifices for Sins.*

Q. 'Tis the Priest then alone is to consecrate, but the People are to join with him in offering up to Almighty God, the sacred Host and desiring him to accept it. Was not there something of this Method practised in the old Law?

*A. Yes, the People having brought to the Priest what was to be offered, did afterwards in time of Sacrifice, while the Priest was at the Altar, offer it there to God by the Hands of the Priest; and on this their own Offering, as well as on the Priests, depended the good Acceptance it was to have with God. Something of this Practice you see, *Luke, i. 9, 10.* where 'tis related, while *Zacharias* was burning Incense at the Altar, the whole Multitude of the People were without in Prayer, *viz.* in the Body of the Temple. Thus in all their Sacrifices the Office of the Priests was to offer them at the Altar, while the People assisting at the Oblation, at the same Time offered them to God, by the Hands of those his Ministers, either for the Remission of their Sins, for a Thanksgiving, &c. And thus in our Christian Sacrifice, ought the People ever to join with the Priest, in offering it to Almighty God.*

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This Method was earnestly recommended by St. *Chrysostom* to the Faithful of his Time, *Hem. in 2 Cor.* exhorting them to bring an earnest Attention with them, to the Celebration of the dreadful Myſteries, and to conſider that Priests and People make up but one Body; that therefore they ought to join with one another, and not to caſt off all from themſelves, and throw it wholly upon the Priests. The ſame is urged by the learned *Rodrigus*, *Par. 2. tr. 8. c. 15.* where he ſays, that tho' it be the Priest only that ſpeaks, and with his Hands offers this Sacrifice, yet all the Faithful offer it likewise with him; which being ſuppoſed I declare, ſays he, the beſt Method of hearing Maſs is to go on jointly with the Priest, offering up the Sacrifice and doing as much as may be, the very ſame that he does; making this Account with ourſelves, that we all will meet there, not only to hear Maſs, but likewise to make and offer up the Sacrifice together with the Priests; for in Reality and in Truth the Thing is ſo.

Q. Well, but does the Church require this of the People?

A. That this is imported in *hearing Maſs* may be plainly ſeen in the Liturgy itſelf, throughout which it is manifeſt, the Sacrifice there offered is *common*, and that the People are to offer it with the Priest.

In the Beginning of Maſs, you ſee the *Publick Confession* is made by the People, as

well as the Priest. The *Kyrie Eleisons* are said by both. The *Gloria in Excelsis* is said aloud and all in the plural Number, as including the People. Before every Prayer is said *Oremus*, whereby the Priest calls on the whole Assembly to join with him. The *Epistles*, *Gospels* and *Creeds*, are said in a low Voice, to shew they belong to all present.

As to what follows, tho' said in a low Voice, 'tis plain the People are concerned in it. In the *Oblation* of the *Bread*, the Priest mentions himself and all present. In the *Oblation* of the *Wine*, he says in the Name of all, *We offer to thee, O-Lord, &c.* He repeats the same in the following Prayer; and after washing his Fingers he prays thus, *Receive, O Holy Trinity, this Oblation we make thee, &c.* And then turning to the People he says, *Brethren pray that my Sacrifice and yours, may be acceptable in the Sight of God, &c.* And then calls on all to join with him in Thanksgiving, requiring them to *lift up their Hearts, and give Thanks to God.*

In the *Canon*, all is expressed in the plural Number; as in the first Prayer, *We humbly beseech thee, to accept and bless these Gifts and Sacrifices we offer thee.* In the Second, *Be mindful, O God, of thy Servants, and of all here present, for whom we offer, or who offer to thee this Sacrifice.* In the third and fourth the People are included with the Priest.

And thus still he goes on after the Elevation, *Wherefore we thy Servants, and also thy*
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holy People, mindful of thy Passion, &c. And so in all the following Prayers; We humbly beseech thee, &c. And to us Sinners, &c. Deliver us from all Evils. Lamb of God have mercy on us, &c.

Thus considering the whole Liturgy, 'tis evident the Mass is a Sacrifice common both to Priest and People; and while we behold the Spirit of Christ and his Church in the Institution of it, it may be easily concluded, the Manner of assisting at it, which is most conformable to this Spirit, must necessarily be the best.

On which Grounds it follows, that as many of the Faithful, as desire to conform to this Spirit of the Church, when they go to Mass, ought to go with the Intention of offering to Almighty God, with the Priest, this great Sacrifice of the Body and Blood of Christ, and consequently be very careful to accompany him, if not in all, at least in the principal Parts, that so by this Means they may more effectually partake of the fruits of it.

Q. I don't see this is the general Method of the Faithful, for they seem to understand that the making the Oblation belongs only to the Priest; and their Part is only to assist at it with Devotion, that so they may have some Share in its Effects, and in the Prayers there said by the Priest; for this End we see some saying their Beads all the Time of Mass, others their Morning Prayers, others the Offices of the Day, or some private Devotion and but with very little

Regard to what the Priest does; and is not this very far from what you speak of?

A. 'Tis different, but yet I question not, but as many as are there with their Souls truly raised to God, partake in some Degree both of the Offering, and of the Effects of this holy Sacrifice; and therefore, without condemning their Devotions, I only propose a Method, which is judged the best, and may be most for our spiritual Advantage; such as is generally observed by as many as perfectly understand their Duty and would be followed by others were they better instructed. For this End I make it here my Request, to the Generality of *Catholicks* not to content themselves with some *general Notions*, concerning the Mass, but to take Pains themselves, and engage some charitable Friend to give them a more particular Instruction, and make them sensible of the true Nature of it and all its Parts, that so they may lose none of those Advantages otherwise to be reaped in this divine Instruction; and that thus may be avoided many prophane Indecencies and irreverent Levities, too often seen at that holy Time and which most certainly arise from a Want of due Knowledge and Instruction of what is there done, and of what is their Duty to do.

And now as to those, who, in Time of this divine Sacrifice, are wholly taken up in saying the *Rosary*, or other *particular Devotions*, I only desire them to remember
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they have a great Part in the Sacrifice there offered; that it belongs to them to offer it to Almighty God with the Priest; as likewise in some Manner to partake of the Victim: that since their heavenly Father has called them to so great a Dignity, they would spare so much Time from their private *Devotions*, as to comply with this greater Duty, than which, none can possibly be more acceptable to God. And therefore if they cannot be persuaded to change their Method that they would make such Interruptions, at least, in their other Prayers, as may give them Liberty in some Degree to perform this; that is, lay them by at the more essential Parts of the Mass, to which they ought to give their Attention.

Q. Well, I understand you now, that the Mass is the Oblation of the Body and Blood of Christ, made to Almighty God, that the Priest is deputed to consecrate and make this Oblation, and that the People are likewise to offer it with him. But now you must tell me in what Manner they are to do this.

A. I'll shew you the best Method I can: but I must first lay before you the chief Ends for which this Sacrifice is to be offered by all Christians.

Of the Principal Ends, for which the Sacrifice of the Body and Blood of Christ is to be offered: And of the General Dispositions in the Offerers.

1. **T**HE first Duty of a Christian is to render to God that supreme Honour and Worship which is due to him as the Sovereign Being. And this being not possible to be more effectually done, than by offering to him the Sacrifice of his only Son; insomuch as this is an Oblation of infinite Value, being God equal to himself; therefore it is that the first and principal End of every Christian in going to Mass, ought to be to acknowledge God the Supreme Being, and give him that Honour and Worship, which is due to him alone.

2. Another principal Duty of a Christian being to give Thanks to God for all his Blessings, and there being no more acceptable Offering, we can make him, than of his only Son, in whom he is well pleased; therefore it is, every Christian, in going to Mass, ought to remember, that another principal End is, to offer to Almighty God this Sacrifice of his only Son, in Acknowledgment and Thanksgiving for all Benefits and Blessings received whether general or particular, publick or private.

3. Since in the Mass is offered to God the same Body and Blood of Christ which being sacrificed on Mount Calvary were a full Satisfaction for Sin; therefore it is that the daily

daily Oblation of the same on our Altars renders God propitious, by being a daily Application of the Merits of his Son's Passion, and moves him to grant Grace, and the Gift of Penance, in order to the Remission of the greatest Sins; and for this End every *Christian* going to Mass, ought to lay before the Father *the Merits and Passion of his only Son who is there offer'd, with a firm Hope of obtaining thro' him, that Grace, which may be the effectual Remedy of all his Offences*

4. This Oblation of the Body and Blood of *Christ*, being thus a Means of daily laying before the eternal Father, the infinite Value of his Son's bitter Passion; therefore it is a daily Application of the Merits of *Christ* to us, likewise for the Relief of our Necessities, and the obtaining new Graces and Blessings for us: and for this Reason, every *Christian*, in going to Mass, ought to offer it to Almighty God *for the obtaining all Blessings, whether temporal or spiritual, whether for himself, Friends, Governors, or Church, and for the Remedy of all Miseries and Necessities, publick or private.*

These are the *four principal Ends*, for which all the Faithful ought to offer up the holy Victim *Christ Jesus*, in the Mass, to the eternal Father, for his greater Glory, and their Good; ever remembering besides, in this Oblation, to renew daily the Memory of *Christ's* Death and Passion, as he himself commanded.

Q. So

121 General Dispositions, &c.

Q. So then as often as the Faithful go to Mass, they ought to join with the Priest and offer up the Body and Blood of Christ. 1. For the giving supreme Worship to God. 2. In Thanksgiving for all Benefits. 3. For the obtaining Pardon of their Sins. 4. For the procuring new Graces and Blessings, and even in Remembrance of Christ's Passion. Is there any Thing more on that Subject?

A. Only my Request again to all Catholics, so seriously to reflect on these general Ends, for which they go to Mass, as to let this be a Means of regulating their Devotion, of raising their Spirits to God and keeping up that true Christian Behaviour and Reverence, as seem absolutely necessary for those who desire to discharge themselves well of these great Duties.

Q. How do you mean in Particular?

A. That while Christians in the Mass offer to Almighty God the Body and Blood of Christ, thus to pay Sovereign Homage to him they would look on Christ on the Altar, as their Model, and there consecrate themselves daily to God, by making a Sacrifice of their Body and Souls according to that Pattern before their Eyes, and there heartily endeavour to give Honour to God, by offering not only Christ but themselves likewise to him.

2. That as often as they offer Christ in Thanksgiving to God for all his Benefits, they would likewise join themselves to that Sacrifice and make an Oblation of their own
Hearts

Hearts to God; remembering the best Acknowledgment on their Part, of Blessings received, is a true Christian Life, and the employing all that to his Honour, which has been the Gift of his Goodness.

3. That in offering *Christ* on the Altar as a *Propitiation* for their Offences, they would remember, that *Christ* there offered became a Remedy for Sin, by presenting himself to the eternal Father, to suffer whatever Punishment his Justice should appoint, for the making due Satisfaction for the Transgressions of Men: And consequently if they desire to partake of the Effect of this Oblation, in the Pardon of their Sins, they would there present themselves before the Altar, in the *Spirit of Penance*. 1. Humbling themselves at the Sight of their Offences, with a contrite Heart; beseeching God to grant them a sincere Repentance. 2. Offering themselves according to the Example before them, to suffer whatever God's Justice shall determine. And, 3. Resolving, that as they offend daily, so their Life shall be a *daily and continual Penance*; not doubting but *Christ's* infinite Satisfaction shall be thus effectually applied to them, and supply all their Defects.

4. That in offering *Christ* on the Altar for the *obtaining new Blessings*, they be careful to put up all their Prayers to God *in his Name*; depending entirely on *Christ* as their Redeemer, as their Mediator, and as their Head; and putting themselves in such a Disposition of
Soul,

Soul, that they be truly his Members, and desire to live by his Spirit.

Thus if the Faithful present themselves before the Altar in this Manner, to offer up that holy Victim, Christ Jesus, to his eternal Father, it will most certainly be for God's Honour, and the great Advantage of their own Souls. For if they think nothing of these *interior Dispositions*, but run to Mass out of Custom; without any Concern of thus raising up their Thoughts to God, or applying them, as the Nature of this Sacrifice requires; being there in a formal Way, like so many Statues, without praying or thinking, I can't tell what Benefit they expect, or even what they do there. And then for many others, who, in that lazy Posture of kneeling on one Knee, seem to be paying their Duty to some Demi-god; others who are gazing and staring about; others who are prophane-ly whispering and conversing; others in their Vanities, and even in the State of Sin, with more still of this Kind; what can I say of them, but that they abuse or neglect the Blessings of Heaven; make void the Designs of Mercy, and dishonour God in that divine Institution, which was ordained for the giving him the highest Worship? Can these hope to obtain Pardon of their Sins, through that Holy Victim, who in the Time of its offering are giving new Provocations to Heaven, in the Addition of their Sins; or, who think so little of Repentance, that knowing them-

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themselves to be in a wicked State they are resolved to go home as they came? Will God accept this Offering from them, in the Odour of Sweetness, who has declared he will receive no Sacrifice from polluted Hands? Certainly, there is little Ground to flatter them with such Hopes: They have more Reason to consider, what Part of that Company they resemble which surrounded Christ upon the Cross; for as, when he was nailed to the sacred Wood, there wanted not some, who reproached and blasphemed him in his Sufferings; so here, being now offered an unbloody Victim, 'tis not without some, who by their irreligious Behaviour and criminal Lives, like those wicked *Jews*, cast out Blasphemies against him; who are yet so much worse than they, inasmuch as their Knowledge and Belief is an Aggravation of their Crime, beyond that of the *Jews*, who had Ignorance to plead for them, in knowing not what they did.

Q. Then I see, to run to Mass and see it ended, is not sufficient to partake of the Effects of it, unless a Person be careful to assist there with great Attention, Application and Devotion. What then will become of many that think not of this?

A. 'Tis every one's Duty to be informed and instructed in such Obligations as belong to their State, as to do them well, and if they are wanting in this, they have so much to answer for. Now a little Reason is
sufficient

sufficient to make them sensible of it. For if they once reflect, that in going to Mass they go to honour God, to thank him for his Benefits, to beg Pardon for their Sins, to pray for new Blessings, and to commemorate the Death of Christ, does it not immediately appear, that a religious Behaviour, a sincere Devotion and Repentance, are the most suitable Dispositions for those that come to offer to God the very same Victim which was sacrificed for their Sins upon Mount Calvary.

Q. I see the Reason of what you say, and wish all duly considered it, for their own Good. But having now understood the principal End, and general Dispositions, with which we are to hear Mass, you must now comply with your Promise, and lay before me an easy Method for the joining with the Priest in making this Oblation.

A. That I will do; but you must give me Leave to speak to more than yourself: For there being, amongst the Faithful, Persons of very different Capacities, some that understand little, others that are better instructed, there is no one Method proper for all; and for this Reason I intend to propose three, answerable to the three different Degrees or Orders, in which all the Faithful may be ranked. One for young Beginners, who being wholly Strangers to this Publick Service of the Church, desire to be instructed in it: Another for the Generality of Catholicks, who by Education or Practice are better acquainted

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ed with it: A third for such whose Learning, Piety or Parts, raise them something above the rest: And a fourth may not be improper, for such as are *absent*: And thus I shall include the whole Body of the Faithful.

First Method of hearing M A S S, for young Beginners.

Q. WHAT Directions do you give to such who as yet know nothing of the Mass, and desire to be instructed in it? What would you have them do at first, when they are present at it?

A. My Advice is, that at first, when they go to Mass, they would for the first eight or ten Days use no Book at all; but bend their whole Endeavours to observe what the Priest does, by only looking on. By this Means, in a Week or Fortnight (it being every Day the same) they will begin to observe the more remarkable Parts of it: As, 1. The removing of the Book. 2. The uncovering the Chalice. 3. The putting Wine into the Chalice. 4. The lifting up the Host and Chalice. 5. The Priest Receiving. 6. His giving the Benediction, &c.

Having observed something of this, it will be then a great Help to have some charitable Friend kneel by, and inform them how these Parts are called, or what is then done; but so, as not to burthen them with too much at first. They may let them know
when

when the Priest says the *Confiteor*, or publick Confession: That at the first Removal of the Book is read the *Gospel*: At the uncovering the Chalice, or putting Wine into it, is the *Offertory*: At the lifting up the sacred Host and Chalice, is the *Elevation*: When the Priest receives, is the *Communion*, &c. By this Means, being thus acquainted with what is thus done, and the *Names* by which these Parts are called, they will soon be fit to use Books of Devotion, and say the Prayers proper, as in them directed by their Titles over them, and by these be prepared to understand all the rest.

Being come thus far, it may be proper here again to inform them, as before, that the Priest at Mass consecrates the Bread and Wine into the Body and Blood of Christ: That he offers this Holy Oblation to God, for his Honour and Glory, for the Good of his own Soul, and of all present. That the Priest knowing how unworthy he is to perform this solemn Action, dares not approach the Altar, till by saying the *Confiteor* he has first humbled himself in the Confession of his Sins before God: And that since the People are to join with the Priest in offering to God the Body and Blood of his only Son, 'tis but reasonable they should likewise humble themselves with the Priest, in the Confession of their Sins, by saying the *Confiteor* with him, or some other Prayer answerable to it, in the true Spirit of Humility and Contrition.

At

At the CONFITEOR,

*That is, in the very Beginning of the Mass,
when the Priest stands bowing down, before
he goes up to the Altar; the People may say
the same with him, or as follows,*

O Lord God, Father Almighty, I confess to thee in the Presence of thy holy Angels and blessed Saints, that I have provoked thy Anger, by committing Evil both negligently and wilfully: In thy Sight I have sinned; Lord, I have sinned: I acknowledge my Iniquity: But thou, of thy Goodness, hast promised Pardon to those that truly repent. Wherefore, behold I now bow down before thee, and heartily detesting all my Wickedness, with the penitent *Publican*, I thus humbly implore thy Mercy: *O God be merciful to me a Sinner*; deal not with me, I beseech thee, according to my Iniquities, nor reserve me for everlasting Punishments; but, according to the Multitude of thy tender Mercies, save thy unworthy Servant, that I may serve thee all the Days of my Life, and join with all the Powers of Heaven to praise thee, to whom belongs all Honour and Glory, and Adoration for ever. *Amen.*

When

When the Priest goes up to the Altar.

ALmighty and everlasting God, look down, I beseech thee, on thy Servants here met together in the same Spirit and Faith; and mercifully give ear to the Prayers now offered at thy Altar in our Behalf. And as for me in particular, grant me Pardon of all my past Offences, give me a new Spirit, that I may carefully observe my own Ways, diligently reform whatever is corrupt and sinful, and courageously resist all the Enemies of my Salvation. Give me Patience in all Difficulties, Charity to forgive all Injuries, Constancy to perform all Duties. Be thou ever with me, direct and govern me, both as to Soul and Body, for behold I now deliver whatever belongs to me into thy Hands: Let me therefore be thine now and for ever.

At the G O S P E L,

That is, when the Book is removed to the other Side of the Altar, and all the People stand up.

LORD Jesus Christ, who camest from Heaven to instruct us in all Truth, and continuest still daily to teach us by the holy Gospels, and the Preachers of the Word, grant
me

me Grace, that I may be wanting in no Care necessary for my being instructed in thy saving Truths : Let me be as industrious in my Soul's Concern, as I am for my Body, that while I take Pains in the Affairs of this World, I may not, through Stupidity or Neglect, let my Soul starve and perish everlastingly. Let the Rules of the Gospel be the Direction of my Life, that I may not only know thy Will but likewise do it, that I may observe thy Commandments, and resisting all the Inclinations of corrupt Nature, only follow thee, who art the Way, the Truth, and the Life : For thus only can I be truly thy Disciple ; and thus only, O Jesus, canst thou be my Master.

At the OFFERTORY.

That is, when the Priest uncovers the Chalice, and offers up the Bread, on a little Plate, and putting Wine into the Chalice, offers that likewise in the Middle of the Altar.

THE Priest now offers to thee, O God, the Bread and Wine, which are to be blest'd and consecrated into the Body and Blood of thy only Son : He offers to thee the Holy Victim, Christ Jesus, which he desires thee to accept for thy Honour and our Good. I likewise, thy unworthy Servant, join with him in making this Oblation to thee, desiring thee to accept it in Memory of that free Oblation

tion, which our dear Redeemer made of himself to become a Sacrifice for our Sins. And as for myself, behold I now offer my Body and Soul, and all that belongs to me, with these Gifts, upon thy Altar, heartily beseeching thee, that by thy Grace it may be all sanctified this Day, and consecrated to thy Service and Glory. Lord, I confess I am a Sinner and Nothing; but give me now thy Blessing, and I shall be thine for ever.

When the Priest has washed his Hands at the Corner of the Altar.

LORD Jesus, 'twas thy infinite Love for Man, and Desire of his Salvation, which moved thee to leave us thy Body and Blood to be daily offered on our Altars: that so we might have a perpetual Memorial of thy most sacred Passion, and by laying before the Father the infinite Value of thy Sufferings, we might powerfully move him to grant us all Blessings necessary for our Salvation.

Behold then, according to thy holy Ordinance, I now join with the Priest in offering this holy Sacrifice, in Remembrance of thy Passion and Death on the Cross. I humbly offer it to the Eternal Father, in Adoration of his Sovereign Majesty, and in Acknowledgment of his Supreme Being; I offer it him in Thanksgiving for his Blessings bestowed on me and his whole Church; I offer it him, that in Virtue of thy Sufferings on the

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the Cross, I may obtain Pardon of all the Offences I have committed against him, and that thro' the infinite Value of thy Merits I may receive all those Helps, which are necessary for my Well-being here and hereafter.

Moved likewise by the grateful Oblation of this spotless Lamb, and the Memory of his Passion, I beseech thee, O God, to pour forth thy Blessings on thy Church, on this Nation, on my Friends and Benefactors; shew Mercy likewise to my Enemies, be found by those that seek thee; comfort the Afflicted, and reclaim all Sinners from their evil Ways, and help all according to their different Necessities.

At the ELEVATION,

That is, just in the Middle of the Mass, when the Priest, having consecrated, lifts up first the sacred Host, and then the Chalice over his Head, in Memory of Christ being lifted up on the Cross.

I Adore thee, O Jesus my Redeemer, who wast crucified for the Sins of Men. I confess thee to be the Son of the living God: Thou wast once lifted up on the Cross, and now, in Memory of thy Passion, is thy Body and Blood daily offered up under the Forms of Bread and Wine. Have Mercy on me, dear Jesus, and grant that thy Sufferings and Death may not be lost on me, thro' my Wickedness or Neglect. This thy
sacred

sacred Blood was shed for my Redemption. O grant by this thy Mercy, I may rather chuse to lay down my Life, and shed my Blood, than wilfully offend against thy infinite Goodness.

At the ELEVATION,

They may go on praying thus :

I Love thee, dear Jesus, the Saviour of my Soul, who diedst on the Cross a Sacrifice for the Sins of the whole World. I most firmly believe, that by Virtue of Consecration, thou, Lord, true God and true Man, art really present in a most wonderful Manner on the Altar. I believe thou art here present, who art the assured Hope, and only Salvation of Sinners; who art the sovereign Remedy of all our Necessities, the Comfort in our Troubles, and Support in our Distress.

Hallowed be thy Name, my sweet Saviour Jesus Christ, and may all Creatures give thee Praise, for that infinite Love which brought thee from Heaven to offer up thyself on the Cross for our Redemption.

Hallowed again be thy Name, most blessed Jesus, for that infinite Love which moved thee to leave us in this venerable Sacrament thy Body and Blood under the Forms of Bread and Wine, so to become our daily Oblation, and renew in us the Memory of thy Death and Passion.

Lamb

Lamb of God, that takest away the Sins of the World, have Mercy on us and grant us thy Peace. Look on us with the Eyes of Compassion and heal all our Infirmities. Behold I am miserable, weak and subject to sin, but if thou wilt, thou canst make me whole: Heal me then O Lord, and I shall be healed. Be now to me a Saviour, and give me thy Grace, whereby I may conquer all my evil Inclinations, and serve thee more faithfully to the End of my Life.

Refresh my Soul with this spiritual and heavenly Food, and strengthen me continually with thy Assistance, that neither in Life nor Death I may depart from thee, nor ever be deprived of thy Grace and Blessing, who livest and reignest with God the Father, in the Unity of the Holy Ghost, One God, world without End. *Amen.*

At the COMMUNION,

That is, when the Priest communicates and receives the Body and Blood of Christ.

NOW the Priest receives this holy Banquet; but as for me, I am unworthy to partake of it: I am most unworthy Lord, thou shouldest enter under my Roof; but since by thy Word thou wast pleased, even absent to heal the Centurion's Servant, speak now the Word and my Soul shall be healed.

I acknowledge thee to be the Bread of Life who camest down from Heaven to be the Food

of our Souls; and that whoever eats of this Bread, shall live for ever: I wish I were truly disposed to partake of it as I ought, that so my Soul might be refreshed and comforted. Despise not, I beseech thee, this my Desire; and tho' I am frail and weak, yet still let my Soul be sensible of thy Sweetness; come then Lord, and command that my sinful Soul may be healed, preserve me from all Temptation and from the Dangers of my own Weakness, and abide with me for ever.

At the BLESSING,

That is, when the Priest at the End of the Mass, maketh the Sign of the Cross with his Hand over the People.

MA Y the Blessing of Almighty God, Father, Son and Holy Ghost, descend upon me, and keep me for ever. And thou, O heavenly Father, pardon, I beseech thee, all my Distractions and Negligence in this Time of Prayer. I offer thee the infinite Merits of thy Son's bitter Passion to supply all my Defects and beg of thee through him to grant me that Grace whereby I may be enabled to serve thee all my Life. I here purpose this Day to watch over myself, and especially to avoid those wonted Failings, into which I so easily fall; and for all the Actions of this Day, I here consecrate them to thy Service and to the Honour of thy Name;

Name; for thou art my Lord, and if I live not to thee, I shall be for ever miserable: be with me therefore my *Jesus*, and protect me for ever. *Amen.*

Q. *W H E N a Person understands indifferently well so far, what is he to do still, to improve himself and know farther?*

A. I would have him be attentive still to other Parts of the Mass, and endeavour to know the *English* of some Expressions which being used every Day, he may soon learn with a little Care, and they will be very helpful in order to perfect him in a true Understanding of the Whole: such are these which follow.

- 1 Kyrie eleison.
- 2 Christe eleison.
- 3 Gloria in excelsis Deo.
- 4 Dominus Vobiscum.
- 5 Et cum Spiritu tuo.
- 6 Oremus.
- 7 Deo Gratias.
- 8 Gloria tibi Domine.
- 9 Laus tibi Christe.
- 10 Credo in unum Deum.
- 11 Et Homo factus est.
- 12 Orate Fratres.
- 13 Per omnia Sæcula Sæculorum.
- 14 Sanctus, Sanctus, Sanctus.
- 15 Sursum Corda.
- 16 Pater noster.
- 17 Et ne nos inducas in Tentationem.
- 18 Sed libera nos à Malo.
- 19 Pax Domini sit semper vobiscum.
- 20 Agnus Dei qui tollis peccata Mundi, misere nobis.
- 21 Domine non sum dignus ut intres sub Tectum meum sed tantum dic Verbo, & sanabitur Anima mea.
- 22 Ite, Missa est.
- 23 Benedicamus Domino.
- 24 Requiescat in Pace.
- 25 Benedicat vos omnipotens Deus, Pater, & Filius, & Spiritus Sanctus.
- 26 Et Verbum Caro factum est.

- 1 Lord have Mercy upon us.
- 2 *Christ* have mercy upon us.
- 3 Glory be to God on high.
- 4 The Lord be with you.
- 5 And with thy Spirit.
- 6 Let us Pray.
- 7 Thanks be to God.
- 8 Glory be to thee O Lord.
- 9 Praise be to thee, O *Christ*.
- 10 I believe in one God.
- 11 And he was made Man.
- 12 Brethren, pray.
- 13 World without End.
- 14 Holy, Holy, Holy.
- 15 Lift up your Hearts.
- 16 Our Father.
- 17 And lead us not into Temptation.
- 18 But deliver us from Evil.
- 19 The Peace of our Lord be always with
you
- 20 Lamb of God, that takest away the
Sins of the World, have Mercy on us.
- 21 Lord, I am not worthy thou shouldest en-
ter under my Roof; say but only the
Word and my Soul shall be healed.
- 22 Depart, Mass is done.
- 23 Let us bless our Lord.
- 24 Let him rest in Peace.
- 25 Almighty God, Father, Son, and *Holy*
Ghost bless you.
- 26 And the Word was made Flesh.

The Ordinary of the Mass.

The Priest, at the Foot of the Altar, begins thus ;

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

P. *I will go to the Altar of God.*

A. *To God who rejoices my Youth.*

P. *Judge me O God, and discern my Cause from the Nation not holy ; from the unjust and deceitful Man deliver me.*

A. *Because*

When a Person by Industry and Observation is come to understand thus far, he ought by Degrees to take notice of these Parts of the Mass; as when the *Kyrie eleison* is said, when *Credo in unum Deum*, or the *Credo*; when *Orate Fratres*, when the *Preface*; when *Sanctus, Sanctus*, when the *Canon* begins; when the Priest makes the *Mementos*; when he says the *Pater noster*; when *Agnus Dei*; when *Domine non sum dignus*; when *St. John's Gospel*; which may be done in a short Time, with the Help of some charitable Friend kneeling by: and then it may be proper to look over the whole Mass and see the Method of it, and thus fit himself for it with a distinct Application to every Part as here follows, translated from the *French*, tho' with some considerable Alterations and Additions.

Second Method of hearing Mass, by accompanying the Priest in every Part of it; and proper for such as are well instructed.

People.

The People may answer the Priest as is set down in the other Page, or say as follows:

In the Name of the Father and of the Son, and of the *Holy Ghost*. *Amen.*

I will draw near thy Altar, O my God, there to gain new Strength and Vigour to my Soul, and by thy Grace separate me from those Unbelievers who have no Trust in thee.

C 4

That

A. *Because thou art my God, my Strength, why hast thou rejected me? And why do I go sorrowful, while the Enemy afflicts me?*

P. *Send forth thy Light and Truth; they have conducted and brought me to thy holy Hill and to thy Tabernacle.*

A. *And I will go to the Altar of God, to God who rejoices my Youth.*

P. *I will praise thee on the Harp, O God, my God; Why art thou sorrowful, my Soul, and why dost thou trouble me?*

A. *Hope in God, because I will still praise him; he is the Salvation of my Countenance and my God.*

P. *Glory be to the Father and to the Son, and to the Holy Ghost.*

A. *As it was in the Beginning, is now and ever shall be, World without End. Amen.*

P. *I will go to the Altar of God.*

A. *To God, who rejoices my Youth.*

P. *Our Hope is in the Name of our Lord.*

A. *Who made Heaven and Earth.*

The Priest bowing down, says the Confiteor.

I Confess to Almighty God, to the Blessed Virgin Mary, to the blessed Michael the Arch-Angel, to the blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you Brethren, that I have very much sinned in Thought, Word and Deed, thro' my Fault, thro' my Fault, thro' my most grievous Fault, Therefore I beseech the blessed Virgin Mary, blessed

That Grace which comforts me, when the Remembrance of my Sins afflicts and casts me down.

That Grace which lets me know there's an everlasting Refuge in thy Goodness, and that thou art ready to forgive even our greatest Sins, as soon as we sincerely acknowledge them.

The People may say the Confiteor, after the Priest, or as follows:

I Confess then and acknowledge, O my God, not only to thee, to whom the Secrets of my Heart are already known, but also to that sacred Assembly of Saints which are eternally blessed with thy Presence, and to all about me that are here present groaning under the Burthen of Sin; that I have infinitely offended thee in my
C 5 Thoughts.

blessed Michael the Archangel, blessed John Baptist, the holy Apostles, Peter and Paul, and all the Saints and you Brethren, to pray to our Lord God for me.

A. Almighty God be merciful to you, and forgiving you your Sins, bring you to Life everlasting. R. Amen.

Then the Clerk, in the Name of the People having said the *Confiteor*, the Priest prays as follows for them.

Almighty God be merciful to you, and forgiving you your Sins, bring you to Life everlasting. R. Amen.

Almighty and merciful God, grant us Pardon, absolution and Remission of our Sins. R. Amen.

P. Looking towards us, O Lord, thou wilt give us Life.

A. And thy People will rejoice in thee.

P. Lord shew us thy Mercy.

A. And grant us thy Salvation.

P. Lord hear my Prayer,

A. And let my Cry come to thee.

P. Our Lord be with you.

A. And with thy Spirit.

The

Thoughts, in my Words, and in my Actions; and that nothing but thy infinite Mercy can equal my Sins; Therefore I beseech those Favourites of Heaven, that are always attending thy Divine Majesty, to intercede for me: And first that glorious and perpetual Virgin, thy ever blessed Mother; then thy pure and holy Angels, and all thy Saints who are inflamed with divine Charity; and lastly, all those, who here below are endeavouring, tho' at a Distance, to follow their great Example.

After the Confiteor.

O My God, who hast commanded us to pray for one another, and in thy holy Church hast given even to Sinners, the Power of absolving from Sin; receive with an equal Bounty the Prayers of thy People for the Priest, and those of thy Priest for the People.

The Priest going up to the Altar, says in a low Voice :

*TAKE from us our Iniquities we beseech thee
O Lord, that we may be worthy to enter
into the Sanctuary with a clean Heart ; thro'
Christ our Lord. Amen.*

Being come up to the Altar, he kisses it saying :

*WE beseech thee, O Lord, by the Merits of
these Saints whose Relicks are here,
and of all the Saints, to forgive us all our
Sins. Amen.*

The Priest goes to the Book, and having read two or three Verses of the Scripture, called the *Introit of the Mass*, which being every Day proper or different, cannot be set down, he then goes to the Middle of the Altar, and says:

P. Kyrie eleison.	}	Lord have Mercy on us.
A. Kyrie eleison.		
P. Kyrie eleison.		
A. Christe eleison.	}	Christ have Mercy on us.
P. Christe eleison.		
A. Christe eleison.		
P. Kyrie eleison.	}	Lord have Mercy on us.
A. Kyrie eleison.		
P. Kyrie eleison.		

The

When the Priest is going up to the Altar.

UNite, O Lord, our Hearts and our Wills, and remove from us every Thing that may any Ways make us unfit for our appearing in thy Sanctuary.

Tho' we are unworthy of ourselves, yet our Comfort is, we are the legitimate Posterity of those blessed Saints whose sacred Relicks are placed near thy H. Altars: Grant then, thro' their Prayers, what thou may'st justly refuse us thro' the slothful Tepidity of ours, and forgive us all our Sins.

At the Introit,

Or when the Priest goes first to the Book.

GRant, Lord, we may be truly prepared for the offering this great Sacrifice to thee this Day; and because our Sins alone can render us displeasing to thee, therefore we call aloud to thee for Mercy.

At the Kyrie eleison.

HAve Mercy on me, O Lord, and forgive me all my Sins; and tho' I have nothing of my own to move thy Goodness, yet let my Importunity prevail: Have Mercy on me, O Lord, have Mercy on me.

At

Then he begins *Gloria in Excelsis Deo*, as follows ;

GLORY be to God on high, and Peace on Earth to Men of Good-will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee Thanks for thy great Glory, Lord God, Heavenly King, Father Almighty. Lord Jesus Christ, the only begotten Son, Lord God, Lamb of God, Son of the Father, who takest away the Sins of the World, have Mercy on us ; who takest away the Sins of the World, hear our Prayer ; who sittest at the Right-hand of the Father, have Mercy on us ; for thou only art holy ; thou only art our Lord ; thou only, O Jesus Christ, together with the Holy Ghost, art most High in the Glory of God the Father. Amen.

He turns to the People and says :

P. *Our Lord be with you.*

A. *And with thy Spirit.*

Then goes to the Book, and having said *Oremus*, *Let us pray*, he begins the Collects, or Prayers of the Day ; which being every Day different, cannot be here set down.
Place of the Collects.

The

At the Gloria in excelsis.

THE Glory, O my God, which may any Ways be proportion'd to thy Greatness, can only be paid thee in Heaven; my Heart, however, desires to give thee what Homage it can upon Earth: And therefore with this thy Servant at the Altar, and the whole Congregation, I praise thee, I bless thee, I adore and glorify thee, and give thee Thanks, Almighty *Father*, Eternal *Son*, and *Holy Ghost*, most high God and only Lord. All I expect is from thee, and I desire no longer to live, than I am to live in thy Service.

*When the Priest turns to the People, and says,
Our Lord be with you.*

BE thou always with us, O my God, and let thy Grace never depart from us.

*While the Priest is saying the Collects, or
Prayers of the Day, the People may thus join
with him.*

Almighty and Eternal God, we humbly beseech thee mercifully to give Ear to
the

The *Collects* being ended, the Priest, laying his Hand on the Book, reads the *Epistle* or *Lesson*; which being every Day different, cannot be set down here.

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the Prayers of thy Servants, which he offers thee in the Name of thy Church, and in Behalf of us thy People: Accept them to the Honour of thy Name, and Good of our Souls; and grant us all those Blessings which may any Ways contribute to our Salvation; thro' our Lord *Jesus Christ, &c.*

On a Sunday or Feria, may be said.

O God, who never forsakest those that put their Trust in thee, mercifully hear our Prayers, and since our Weakness is such that without thee we can do nothing, grant us the daily Assistance of thy Grace, that in observing thy Commandment, we may be ever acceptable to thee, thro' our Lord *Jesus*.

On the Festival of a Saint.

Grant, we beseech thee, Almighty God, that the Example of thy Saints may effectually move us to reform our Lives, that while we celebrate their Festivals, we may also imitate their Actions; thro' our Lord *Jesus Christ*.

At the Epistle.

THou hast taught us, O Lord, by thy *Prophets* and *Apostles*; grant we may so improve, by their Doctrine and Example, in the Love of thy holy Name, that we may manifest in our Lives, whose Disciples
we

The *Epistle* being ended, the Clerk answers, *Deo Gratias, Thanks be to God*; and then the Priest goes on with the *Gradual*, which is composed of some few Verses of the Holy Scripture, and is every Day different.

This being ended, the Book is removed; and while it is carry'd to the other Side of the Altar, the Priest stands bowing down at the Middle of the Altar, and says,

*C*leanse my Heart and Lips, Almighty God, who didst cleanse the Lips of *Isaiah the Prophet* with a burning Coal, Vouchsafe, thro' thy gracious Mercy, so to purify me that I may worthily declare thy Gospel; thro' Christ our Lord. Amen. Bless me, O Lord.

Our Lord be in my Heart and Lips, that I may worthily and fitly publish his Gospel. Amen.
After

we are; that tho' we live amidst Corruption, we may not follow the Inclinations of Flesh and Blood; but having master'd all their Passions, we may be directed by thy Light, be strengthen'd by thy Grace, walk in the perfect Observance of thy Law, and serve thee with clean Hearts.

At the Gradual.

HOW wonderful, O Lord, is thy Name thro' the whole Earth! I will bless our Lord at all Times; his Praise shall be ever in my Mouth: Be thou my God and my Protector: In thee alone will I put my Trust, let me not be confounded for ever.

When the Priest stands bowing down before the Middle of the Altar, and the Book is removed to the other Side.

WHAT Ears, O Lord, are fit to hear thy Gospel, or Heart to receive it, except they are first prepared by thy sanctifying Grace? Let the Fire then of thy Love have the same Effect on us, as the Fire of thy Altar had on the Prophet *Isaiah*; for thus only, O Lord, will thy holy Word be to us a Means of Life, and never rise in Judgment against us.

At

After this the Priest goes to the Book, and reads the Gospel, which is different every Day; first saying, *Dominus Vobiscum*, Our Lord be with you: *Sequentia Sancti Evangelii secundum*, &c. The Sequence of the Holy Gospel. To which the Clerk answers, *Gloria tibi Domine*, Glory be to thee, O Lord.

At the End of the Gospel the Clerk answers, *Laus tibi Christe*, Praise be to thee, O Christ; and the Priest going to the Middle of the Altar, says the Nicene Creed, beginning thus, *Credo in unum Deum*.

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all Ages, God of God, Light of Light, True God of true God; begotten, not made; consubstantial to the Father, by whom all Things were made; who for us
Men,

At the Gospel.

IMprint, O Lord, we beseech thee, the Maxims and Rules of thy Gospel deep in our Hearts, that while we profess ourselves Christians, we may not live like Heathens: What will it profit me, if I know thy Will and do it not? If I hear thy Law and keep it not? This will be only to turn the Food of Life into Poison, and make seeing the Way to Happiness be the Increase of my Damnation. Deliver me, O God, from this Error, and so perfectly at present possess my Heart, that my rebellious Appetites being over-ruled by thy Grace, I may henceforth live in the Denial of myself, and like thy true Servants, only hear and follow thee.

At the Creed.

The People may say it with the Priest, or make a short Profession of their Faith, as follows:

I Believe O Lord, all thou hast taught me by thy holy Church: In this Faith, by the Assistance of thy Grace, I desire to live and die, O Lord, help my Unbelief, I adore all I apprehend in these adorable Mysteries, and likewise what I am not able to comprehend; for since my Understanding is so narrow, that I know but
very

Men, and for our Salvation, came down from Heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and WAS MADE MAN; was crucified also for us, suffered under Pontius Pilate, and was buried; and the third Day rose again, according to the Scriptures; and ascended into Heaven; sits at the Right-hand of the Father, and shall come again with Glory to judge the Living and the Dead, of whose Kingdom there shall be no End. And in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son, who together with the Father and the Son is adored and conglorified; who spoke by the Prophets: And One holy Catholick and Apostolick Church. I confess One Baptism for the Remission of Sins; and I expect the Resurrection of the Dead, and the Life of the World to come. Amen.

After the Creed (and likewise on all Days on which the Creed is not said) the Priest turns to the People and says, *Our Lord be with you; and having read the Offertory, being a Verse of the Holy Scripture, he then uncovers the Chalice, and offers the Bread on the Patin, &c. saying,*

A Ccept, O holy Father, Almighty and Eternal God, this unspotted Host, which I thy unworthy Servant offer thee, my living and
true

very little even of myself, 'tis neither just nor possible I should perfectly comprehend thee, O my infinite and incomprehensible God: By thy divine Grace I am convinced of the Sincerity and Wisdom of those who have delivered these divine Myteries to us. Their miraculous Success is a sufficient Proof: Thy Goodness and Promises are my Security: These comfort my Heart, and support my Faith.

Where shall I go, my Lord? Thou hast the Word of eternal Life.

Of thy Truths thus deliver'd my Reason and Will shall never doubt, tho' my Senses and vain Imagination shou'd.

I ask not the removing of Mountains: How little soever my Faith be, since it is true and sincere, vouchsafe, O Lord, to accept it. I believe, O Lord; help my Unbelief.

At the OFFERTORY.

When the Priest uncovers the Chalice, and offers the Bread on the little Plate, the People ought to offer it with him.

A Ccept, O Eternal Father, this Offering we make thee; 'tis only Bread as yet, but by a Miracle of thy Power and Grace, thou art going to make of it a holy and eternal Host, who offers himself to thee, for the Salvation of all the Faithful,

true God, for my innumerable Sins, Offences and Negligences, for all here present, and for all faithful Christians, living and dead, that it may avail me and them to Life everlasting. Amen.

When the Priest puts Wine and Water into the Chalice, he says,

O G O D, who, in creating human Nature, hast wonderfully dignify'd it, and reformed it again by a yet greater Miracle, grant, by the Mystery of this Water and Wine, we may partake of his Divinity, who vouchsafed to take upon him our Humanity, namely, Jesus Christ thy Son, our Lord, who with thee, in the Unity of the Holy Ghost, liveth and reigneth God, World without End. Amen.

Then offering the Wine in the Chalice in the Middle of the Altar, he says,

W E offer thee, O Lord, the Chalice of Salvation, beseeching thy Clemency, that it may ascend before thy Divine Majesty, as a sweet Perfume for our Salvation, and for that of the whole World. Amen.

Bowing

ful, absent and present, living and dead. Regard not O Lord, our Misery, except it be with an Eye of Pity; but look on that eternal Priest, Christ Jesus, who being innocent and spotless, is continually our Advocate before thee, pleading for the Remission of our Sins, and Relief of our Necessities.

*When the Priest, at the Corner of the Altar,
puts Wine and Water into the Chalice.*

IN thy Incarnation O Lord, thou hast united thy Divinity to our frail human Nature; but go on still daily, we beseech thee, with thy Works of Mercy, and grant that we thy People may be so truly united to thee, that neither Interest, Pleasure, or Neglect may be ever able to divide us from thee.

When the Priest offers the Chalice in the Middle of the Altar.

THOU only, O Lord, canst render this Offering worthy of thee, and capable of giving Salvation to the World: Accept it we beseech thee, and purify our Souls, that we may be acceptable in thy Sight.

Bowing down his Head, says,

*A*Ccept us, O Lord, in the Spirit of Humility,
and a contrite Heart; and so may our Sa-
crifice be made this Day in thy Sight, that it be
pleasing to thee, O Lord God.

Then, blessing the Bread and Wine, he
says,

*C*ome Almighty and Eternal God, the Sancti-
fier, and bless ✕ this Sacrifice, prepared
for the Glory of thy holy Name.

He then goes to the Corner of the Altar,
and washes his Hands, saying, *Pf. xxv.*

I Will wash my Hands among the Innocent,
and encompass thy Altar, O Lord.

That I may hear the Voice of Praise, and
declare all thy wonderful Works.

Lord, I have loved the Beauty of thy House,
and the Place where thy Glory dwells.

Destroy not my Soul, O God, with the Un-
righteous, nor my Life with bloody Men:

In whose Hands are Iniquities, their Right-
hand is filled with Gifts.

As for me, I have walked in my Innocency:
Redeem me, and have Mercy upon me.

My

When he bows down.

WE can add nothing here, but the Sacrifice of an humble and contrite Heart, which thou, O Lord, wilt never despise.

When he blesses the Bread and Wine, which he has offered, making the Sign of the Cross over them.

THere remains now this to be done by thee, my Lord, that thou come, O most Holy and Almighty God, and bless and sanctify what already begins to belong to thee.

When the Priest washes his Fingers at the Corner of the Altar.

T Hou Lord, who once vouchsafed'st to wash thy Disciples Feet before their Invitation to thy holy Table, wash us also, we beseech thee, O Lord, and wash us again; not only our Feet and Hands, but our Hearts, our Desires, our Souls, that we may be wholly innocent and pure.

*My Feet have stood in the right Way : In
thy Congregations I will bless thee, O Lord.
Glory be to the Father, and to the Son, &c.*

The Priest goes to the Middle of the Altar,
and bowing down, says:

REceive, O holy Trinity, this Oblation we
make thee, in Memory of the Passion, Re-
surrection and Ascension of our Lord Jesus
Christ; and in Honour of blessed Mary ever
Virgin, of blessed John Baptist, of the holy
Apostles Peter and Paul, of these and of all
the Saints; that it may be available to their
Honour and our Salvation. And may they vouch-
safe to intercede for us in Heaven, whose Me-
mory we celebrate on Earth; thro' the same
Christ our Lord. Amen.

Then, kissing the Altar, he turns to the
People, and says, *Orate Fratres, &c.* that
is,

Brethren, pray that my Sacrifice and yours
may be acceptable to God the Father Al-
mighty.

When the Priest in the Middle of the Altar stands bowing down, they may say the same with him, or as follows.

MOST Holy and Adorable Trinity, vouchsafe to receive this our Sacrifice, in Remembrance of our Saviour's Passion, Resurrection and glorious Ascension; and grant it may sensibly work in our Souls the Effects of these Mysteries.

Let those Saints whose Memory we celebrate, not forget us in Heaven. They found Help in this Divine Mystery; Grant, O Lord, it may likewise contribute to our Salvation.

When he turns about and says, Orate Fratres, the People ought to pray, as he desires saying.

MAY our Lord receive this Sacrifice from thy Hands, to the Praise and Glory of his Name, for our Good, and the Benefit of his whole Church.

He then goes on with some Prayers, which being said in a low Voice, are called *Secreta*; and being different every Day, cannot be set down; And as many *Collects* as he said before the *Epistle*, so many Prayers he says here answerable to them.

S E C R E T A.

Then

When the Priest is saying the Prayers in the Book, proper to the Day, in a low Voice, the People may thus join with him.

Mercifully hear our Prayers, O Lord, and graciously accept this Oblation, which we thy Servants are making to thee, that as we offer it to the Honour of thy Name, so it may be to us here a Means of obtaining thy Grace, and in the next Life, everlasting Happiness.

On a Sunday, or Feria, may be said,

Acept, O Lord, we beseech thee, both our Offering and Prayers, and by this holy Sacrifice work such a Change in our Hearts, that our Affections being taken off from the Things of this World, our Desires may be wholly fixed on Heaven.

On the Festival of a Saint.

Sanctify, O Lord, we beseech thee, these Gifts which we offer thee, in this Solemnity of thy holy Servant, and so strengthen us by thy Grace, that both in Prosperity and Adversity, our Ways may be ever directed to thy Honour. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy Ghost, one God, &c.

Then he goes on, saying with a loud Voice;
Per omnia Sæcula Sæculorum; that is,

World without End.

A. Amen.

Preface begins.

P. Our Lord be with you.

A. And with thy Spirit.

P. Lift up your Hearts.

A. We have lifted them up to God.

P. Let us give Thanks to our Lord God.

A. It is meet and just.

*I*T is verily meet and just, right and available to Salvation, that we always, and in all Places give Thanks to thee, ho'y Lord, Father Almighty, eternal God, through Christ our Lord; by whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble in its Sight, the Heavens and heavenly Virtues, and blessed Seraphims with common Jubilee glorify it; together with whom we beseech thee, that we may be admitted to join our Voices in an humble Manner.

Holy, holy, holy, Lord God of Sabbath. The Heavens and Earth are full of thy Glory. Hosanna in the Highest. Blessed is he that comes in the Name of our Lord, Hosanna in the Highest.

After

The Prayers being ended, he begins again in a loud Voice; thus, Per omnia Sæcula Sæculorum; and so begins the Preface, which the People may say with him, or as follows:

Raise our Hearts, O Lord, we beseech thee, above the Thoughts of earthly Things, and lift them up to thee. Where our Treasure is the Treasure of Salvation, there let our Hearts also continually be. As our Life is but one continued Series of thy Favours towards us, so let us continue our daily Thanksgivings to thee.

Behold the whole Hierarchy of thy holy Angels, who stand always trembling in thy Presence, are now with us going to adore thee on this Altar. Permit us, O Lord, to join our weak and tepid Praises in Concert with their divine Hymn, and say,

Holy, holy, holy, is the Lord of Hosts: How great is the Distance of his infinite Majesty from us poor Worms below! Heaven and Earth are full of thy Glory: Grant, Lord, that our Hearts may be also full of it. Let Heaven and Earth bless him that comes in the Name of our Lord; 'tis our Lord himself is coming, tho' after an invisible Manner; blessed be his Name.

After this he begins the *Canon*, or chief Action of the Sacrifice, in a low Voice, bowing down, and saying,

Therefore, most merciful Father, we humbly pray and beseech thee, through thy Son Jesus Christ our Lord, to accept and bless these ✠ Gifts, these ✠ Presents, these holy ✠ unspotted Sacrifices, which in the first Place we offer to thee, for thy holy Catholick Church, that thou wouldst be pleased to grant her Peace, to preserve unite, and govern her through the whole World, together with thy Servant N. our chief Bishop, N. our Prelate, and N. our King, as also all orthodox Believers and Professors of the Catholick and Apostolick Faith.

Then joining his Hands before his Breast, he in Silence makes his *Memento*, praying for such in particular as are recommended to him, &c. beginning thus,

BE mindful, O Lord, of thy Servants, Men and Women, N. N. Here he prays in Silence.

Having

*When the Priest begins the Canon, bowing down,
and in a low Voice.*

MOST merciful Father, who hast given us thy only Son to be our daily Sacrifice, we beseech thee, in the Name of this holy Victim, incline thy Ear to our Prayers. and favour our Desires.

Thou who art the Pastor of all Pastors, protect, unite, and govern thy holy Church through the whole World, pour forth thy Blessings on his present Holiness, and on that Prelate who has a particular Charge over us. Preserve and save our King: Render him both Good and Great in this Life, and eternally happy in the next, and give a Blessing to his Subjects.

While the Priest makes his Memento, standing with his Hands joined before his Breast, the Faithful ought at the same Time to make their Memento, praying in particular for themselves and Friends, &c. something after this Manner.

I Offer thee, O Eternal Father, with this thy Minister at the Altar, this Oblation of the Body and Blood of thy only Son, to thy Honour and Glory; in Remembrance of my Saviour's Passion, in Thanksgiving for thy Benefits, in Satisfaction for all my Sins,
and

Having ended the *Memento*, he opens his Arms, and goes on.

AND for all here present, whose Faith and Devotion is known to thee, for whom we offer, or who offer thee, this Sacrifice of Praise, for themselves; and for all theirs; for the Redemption of their Souls; for the Hope of their Salvation and Safety; and who now pay their Vows to thee, the eternal, living, and true God.

Communicating with, and Honouring the Memory, in the first Place, of the glorious ever Virgin Mary, Mother of our Lord God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon,

and for the obtaining thy Grace, whereby I may be enabled to live virtuously, and die happily. I desire thee likewise to accept it, O God, for N. N. my Parents, Friends and Benefactors; grant them all Blessings spiritual and temporal; likewise for all such as are in Misery; for those I have any ways injured in Word or Deed; for all my Enemies; for the Conversion of Sinners, and Enlightening all that sit in Darknes. Pour forth thy Blessings on all, according to their different Necessities, through the Merits of thy only Son our Lord.

Here every one may add their particular Necessities, as likewise of their Friends, &c.

GIVE Ear, we beseech thee, to the Prayers of thy Servant, who is here appointed to make this Oblation in our behalf, and grant it may be effectual for the obtaining of those Blessings, which he asks for us.

Be thou, O Lord, the Eternal Bond of all our Friendships and Societies. And as thou hast vouchsafed to join us not only in Communion with thy sacred Household of Faith here below, but also with those who are now triumphing in Heaven with the Martyrs, and Apostles, and thy blessed Virgin Mother, be thou the Sacred Bond to fasten and preserve us therein for ever.

When

Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chryfogonus, John and Paul, Cosmas and Damine, and of all thy Saints; by whose Merits and Prayers, grant we may in all things be defended by the Help of thy Protection. Thro' the same Christ our Lord. Amen.

The Priest, spreading his Hands over the Oblation, says,

WE therefore beseech thee, O Lord, graciously to accept this Oblation of our Servitude, and of thy whole Family: Dispose our Days in thy Peace, preserve us from eternal Damnation, and command us to be numbered amongst thy Elect. Through Christ our Lord. Amen.

Which Oblation we beseech thee, O God, to render in all things blessed, approved, effectual, reasonable and acceptable: That it may be made to us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

Who, the Day before he suffered, took Bread into his sacred and venerable Hands, and having lifted up his Eyes towards Heaven, to thee, God, his omnipotent Father, and giving Thanks to thee, he blessed it, and broke it, and gave it to his Disciples, saying, Take and Eat you all of this; For this is my Body.

Here

*When the Priest holds his Hands spread over
the Chalice.*

BEhold, O Lord, we all here, tho' of different Conditions, yet united by Charity, as Members of that one Body, of which thy dear Son is the Head, present to thee, in this Bread and Wine, the Symbols of our perfect Union. Grant, O Lord, that they may be made for us, who are here below, the true Body and Blood of thy dear Son; that being consecrated to thee by this Holy Victim, we may live in thy Service, and depart this Life in thy Grace.

He that is Almighty, he that is Truth itself, has said with his holy Mouth, *This is my Body.* And how then can we doubt the Truth of it? He that has made all Things of Nothing by his Word; is he not to be believed, when he says, he has changed one Thing into another? Yes, I believe and adore.

At

Here the Priest kneels down, and adores Christ in the Eucharist, and then he lifts up the Sacred Host, in Memory of Christ's Body lifted up on the Cross.

Then taking the Chalice, he says,

IN like manner, after he had supped, taking this excellent Chalice into his sacred and venerable Hands, giving thee also Thanks, he blessed it, and gave it to his Disciples, saying, Take and Drink you all of this, For this is the Chalice of my Blood, of the New and Everlasting Testament, a Mystery of Faith which shall be shed for you, and for many, to the Remission of Sins.

He kneels down and adores, and then lifts up the Chalice, saying,

AS often as you do these Things, you shall do them in Remembrance of me.

Then goes on.

Wherefore, we thy Servants, as also thy holy People, O Lord, being mindful of the blessed Passion of the same Christ thy Son, our Lord, and of his Resurrection, as also of his glorious Ascension into Heaven, offer to thy most excellent Majesty, of thy own Gifts and Favours, a pure
 ✕ *Host,*

At the Elevation of the Host.

MOST admirable Body, I adore thee with all the Powers of my Soul. Lord who hast given thyself entire to us, grant we may become entirely thine.

THE same Eternal Word, who brought all Things at first out of Nothing: He that said, *Let there be Light*, and there was Light: *Let the Earth bring forth its Fruit*, and it was so: The same Eternal Word now says, this is my Blood, and speaks it from the highest Heavens, at this very Moment, by the Voice of this Servant.

At the Elevation of the Chalice.

MOST adorable Blood, that wapest away all our Sins, I adore thee: Happy we, if we can return our Life and Blood for thine.

After the Elevation.

'TIS now, O Lord, with grateful Hearts, we call to Mind the sacred Mysteries of thy Passion and Death; thy Resurrection and Ascension. Here is thy Body, that was broken; here is thy Blood, that was shed for us, of which these exterior Signs are but the
Figures,

✠ Host, a holy ✠ Host, an unspotted ✠ Host,
the holy ✠ Bread of eternal Life, and Chalice
✠ of eternal Salvation.

On which vouchsafe to look with a propitious and serene Countenance, and accept them as thou wast pleased graciously to accept the Gifts of thy just Servant Abel, and the Sacrifice of our Patriarch Abraham, and that which thy High-Priest Melchisedech offered thee, a holy and unspotted Host.

Bowing down, he says,

WE most humbly beseech thee, Almighty God, command these Offerings to be carried by the Hands of thy holy Angel, to thy Altar above, in the Presence of thy Divine Majesty, that as many of us as, by this Participation of the Altar, shall receive the most sacred Body ✠ and Blood ✠ of thy Son, may be filled with all heavenly Blessings and Grace. Thro' the same Christ our Lord. Amen.

Then

Figures, and yet in reality contain the Substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us, of which all the other Sacrifices were but so many Types and Figures.

If with a favourable Eye thou hast regarded the Sacrifices of *Abel*, of *Abraham*, and *Melchisedech*, look likewise on ours; for however weak our Faith may be, yet our Sacrifice is greater than theirs, and only worthy of thy heavenly Altar.

When the Priest bows down.

ALmighty God, who art infinitely Good, look not on our Sins, but on the infinite Ransom paid for them. And now, while it is offered on our Altars here below, do thou receive it on thy Altar above: Here from our Hands; but there from the Angel of thy great Council, that eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those who here partake of this Holy Sacrifice, either by their Lips or Hearts.

While

Then with his Hands joined before his Breast, he in Silence makes his *Memento*, or Commemoration for the Dead.

BE mindful also, O Lord, of thy Servants N. and N. who are gone before us, with the Sign of Faith, and rest in the Sleep of Peace.

Here he mentions such in particular whom he intends to pray for.

Having ended the *Memento*, he says,

TO these, O Lord, and to all that rest in Christ, grant, we beseech thee, a Place of Refreshment, of Light and Peace. Through the same Christ our Lord. Amen.

Then striking his Breast, he says in a loud Voice.

AND to us Sinners, thy Servants, hoping in the Multitude of thy Mercies, vouchsafe to grant some Part and Society with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all

While the Priest makes his Memento for the Dead, standing in Silence with his Hands joined before his Breast, the Faithful ought likewise to make their Memento thus,

I Offer thee again, O Lord, this Holy Sacrifice of the Body and Blood of thy only Son, in behalf of the Faithful departed, and in particular for the Souls of *N. N.* my Parents, Relations, Benefactors, Neighbours, &c. Likewise of such as I have any ways injured, or been the Occasion of their Sins; of such as have injured me, and been my Enemies; of such as die in War, or have none to pray for them, &c. For these and all others, as many as are yet in the State of Penance, waiting for their Discharge, we beseech thee to hear us: Grant them Rest, O Lord, and eternal Salvation; admit them to the Company of thy blessed Saints.

When the Priest strikes his Breast, and in a loud Voice says, Nobis quoque Peccatoribus: And to us Sinners.

VOuchsafe to grant the same one Day to us, poor and miserable Sinners as we are; and judge us not according to our Demerits; but through the infinite Multitude of thy Mercies, in which we hope, liberally extend to us thy Grace and Pardon.

We

all thy Saints; into whose Company, we beseech thee, admit us, not considering our Merit, but as granting us Mercy. Thro' Christ our Lord.

By whom, O Lord, thou dost always create, ✠ sanctify, ✠ quicken, ✠ bless, and give us all these good Things.

Here kneeling down, and then taking the Sacred Host in his Hand, he makes the Sign of the Cross with it, over the Chalice, thus,

B*R him, ✠ and with ✠ him, and in ✠ him, is to thee, God the Father ✠ Almighty, in the Unity ✠ of the Holy Ghost, all Honour and Glory.*

Having kneeled down, he says,

For ever and ever.

A. Amen.

Let us pray.

I*Nstructed by thy wholesome Precepts, and following thy divine Institution, we presume to say,*

Our Father who art in Heaven, Hallowed be thy Name; thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation.

A. But

We ask it of thee in the Name of thy dear Son, who lives and reigns eternally with thee, and in that Form of Prayer, which he himself hath taught us.

At the Pater Noster; or, Our Father.

Treat us, O Lord, as thy Children; and grant we may always truly respect thee, as our Father.

That we may be more devoted to thy Glory, and thy Will, than to our own.

Nourish us daily, O Lord, with thy heavenly Bread, as well as with thy temporal.

Dispose us so far to pardon others, that we may deserve a Pardon from thee.

Defend

A. *But deliver us from Evil.* P. Amen.

Deliver us, O Lord, we beseech thee, from all Evils past, present and to come: And by the Intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints; favourably grant us Peace in our Days; that, through the Assistance of thy Mercy, we may be always free from Sin, and secure from all Disturbance. Through the same Jesus Christ, our Lord, thy Son; who, with thee, liveth and reigneth, in the Unity of the Holy Ghost, God, World without End.

A. Amen.

P. *The Peace of our Lord be always with you.*

A. *And with thy Spirit.*

Having broken the Host, he puts a Particle of it into the Chalice, saying in a low Voice,

MAY *this Mixture and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to Life everlasting. Amen.*

Having

Defend us from the World, from the Devil, from ourselves, and from all Sorts of Evil.

After the Our Father.

Deliver us from those Evils, which we labour under at present; from past Evils, which can be nothing but our manifold Sins; and from the Evils to come, which will be the just Chastisement of our Offences, if our Prayers, and those more powerful ones of thy Saints, who intercede for us, intercept not thy Justice, or excite not thy Bounty.

When he breaks the Host, and puts a Particle of it into the Chalice.

THY Body was broken, and thy Blood shed for us: Grant that the Commemoration of this Holy Mystery may obtain for us Peace: And that those, that receive it, may find everlasting Rest.

Having kneeled down, he says, striking
his Breast,

LAMB of God, that takest away the Sins
of the World, have Mercy on us.

Lamb of God, that takest away the Sins of
the World, have Mercy on us.

Lamb of God, that takest away the Sins of
the World, Grant us thy Peace.

Then says the following Prayers,

LORD Jesus Christ, who saidst to thy Apo-
stles, I leave you Peace, I give you my
Peace; regard not my Sins, but the Faith of
thy Church, and vouchsafe her such Peace and
Union, as may be agreeable to thy Will, who
livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God,
who, according to the Will of the Father, hast by
thy Death given Life to the World, thro' the
Co-operation of the Holy Ghost; deliver me, by
this thy most sacred Body and Blood, from all my
Iniquities, and from all Evils; and make me
always obedient to thy Commandments; and
never suffer me to be separated from thee, who
with the same Father, and Holy Ghost, livest
and reignest, God World without End. Amen.

Let not the Participation of thy Body, O
Lord Jesus Christ, which I, unworthy, presume
to receive, turn to my Judgment and Condem-
nation;

When the Priest, bowing down, strikes his Breast, and says thrice, Agnus Dei, Lamb of God; the People may say the same, or as follows :

O Lamb of God, who takest away the Sins of the World, wash away all ours in thy Blood. Lamb of God, give us thy Sweetness and Innocence, that we may be better disposed to receive thy Peace.

After Agnus Dei, or Lamb of God, &c.

IN saying to thy Apostles, my Peace I leave you, my Peace I give you, thou hast promised, O Lord, to all thy Church, that Peace which the World cannot give : Peace with thee, and Peace with ourselves.

Let nothing, O Lord, ever interrupt this holy Peace ; let nothing separate us from thee, to whom we heartily desire to be united, thro' this blessed Sacrament of Peace and Reconciliation. Let this Food of Angels strengthen us in every Christian Duty, so as never more to yield under Temptations, or fall into our common Weaknesses.

But alas ! who does not tremble at this holy Table ! since 'tis true, as we are differently disposed, we may receive either Life or Death ; and that the unworthy Receiver draws upon himself, not a Blessing, but thy

nation; but let it, through thy Mercy, be an effectual Security and Cure both of Soul and Body; who livest and reignest with the Father, in the Unity of the Holy Ghost, God, World without End. Amen.

He kneels, and having taken the Host into his Hands, says in a low Voice,

I Will take the Bread of Heaven and call on the Name of our Lord.

Then striking his Breast, he says in a loud Voice: *Domine non sum dignus.*

<i>Lord, I am not worthy</i>	} <i>Thou shouldest enter under my Roof, say only the Word, and my Soul shall be healed.</i>
<i>Lord, I am not worthy</i>	
<i>Lord, I am not worthy</i>	

Receiving

just Wrath. Help us therefore, O Lord, and so prepare us by thy Grace, that in this holy Mystery we may find the effectual Remedy of all our Evils.

At Domine non sum dignus, Lord, I am not worthy.

Say it with the Priest, and then go on thus:

KIng of Kings, Lord of Lords, whom the Heaven and Earth cannot contain, how great is thy Goodness, thus to become our Sacrifice and our Food! But I, miserable Sinner, am not worthy to receive thee. Speak therefore the Word, and my Soul shall be healed.

Lord, I am not worthy to receive thee: 'Tis thou must first fit and prepare my Soul: Say but the Word then, and it shall be ready for so great a Guest: Speak, Lord, and I shall be healed.

Receiving the Sacred Host, he says,

THE Body of our Lord Jesus Christ preserve my Soul to Life everlasting. Amen.

Having paused a while, he kneels down, and then says,

WHAT shall I return to our Lord for all he has given me; I will take the Chalice of Salvation, and call on the Name of our Lord. I will call on our Lord in praising him; and I shall be safe from my Enemies.

Then taking the Chalice, he says,

THE Blood of our Lord Jesus Christ preserve my Soul to Life everlasting. Amen.

Then Wine is put into the Chalice, for the first Ablution, and he says,

GRant, O Lord, that what we have taken with our Mouth, we may receive with a pure Heart: and that of a temporal Gift, it may become to us an everlasting Remedy.

Wine and Water is put into the Chalice, for another Ablution, and he says,

MAY thy Body, which I have received, O Lord, and thy Blood, which I have drank, abide within me: And grant, that no Pollution
of

May then this Body and Blood of my Lord and Saviour Jesus Christ, be the eternal Life of my Soul.

Thou art the Food of Life, O good Jesus, and 'tis by thy Power and Grace my Soul must live to thee. Communicate then to me, at present, thy divine Blessings, and let my weak and hungry Soul be now comforted and strengthened by this heavenly Food, that it may be an effectual Remedy of all my Weaknesses, and make me faithful in thy Service for ever.

At the second Ablution.

GRant, O merciful Jesus, that when ever I shall receive this precious Body and Blood, they may for ever abide in me, and become a heavenly Nourishment to my Soul.

E 4

When

of Sin may remain in me, who have been refreshed by thy pure and holy Sacraments; who livest and reignest for ever and ever. Amen.

Having wiped his Fingers and the Chalice, he covers it, and then going to the Book, reads the Communion, which is a Verse out of the Holy Scripture, and is different every Day: Then goes to the Middle of the Altar, and turning to the People, says,

P. *Our Lord be with you.*

A. *And with thy Spirit.*

Then going to the Book he says the Prayers called the *Postcommunion*, which are different every Day, and therefore cannot be set down here.

Postcommunion.

P. *Our*

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When the Chalice is covered, he goes to the Book, and reads the Communion.

LET it be now, O Lord, the Effect of thy Mercy, that we, who have been present at this holy Mystery, may find the Benefit of it in our Souls.

At the Postcommunion, when he goes a second Time to the Book.

WE give thee Thanks, O God, for thy Mercy, in admitting us a Part in offering this Sacrifice to thy Holy Name: Accept it now to thy Glory; and be ever mindful of our Weakness.

On a Sunday, or Feria.

SANCTIFY us, O Lord, we beseech thee, by the powerful Effects of these divine Mysteries; may we be cleansed by them from all Sin, delivered from all Adversities, and confirmed in thy Grace for ever.

E 5.

Or

P. *Our Lord be with you.*

A. *And with thy Spirit.*

P. *Depart, Mass is done ; or, Let us bless our Lord.*

A. *Thanks be to God.*

Bowing before the Altar, he says,

LET the Performance of my Duty, O Holy Trinity, be pleasing to thee; and grant, that the Sacrifice, which I, unworthy, have offered in the Sight of thy Majesty, may be acceptable to thee; and thro' thy Mercy be Propitiatory to me, and all those for whom I have offered it. Thro' Christ our Lord. Amen.

He turns to the People, and gives them the Blessing, making the Sign of the Cross over them with his Hand, saying,

Almighty God, Father, Son, and Holy Ghost, bless you.

A. Amen.

P. *Our Lord be with you.*

A. *And with thy Spirit.*

R. *The Beginning of the Gospel according to St. John.*

A. *Glory be to thee, O Lord.*

At

On the Festival of a Saint.

HEAR us, O merciful God, and by the Intercession of this thy holy Servant, may the Effects of these thy Blessings ever appear in our Lives, that while we celebrate his Memory, we may be in Hopes of partaking of his Reward.

When the Priest bows before the Middle of the Altar.

MOST Holy and Adorable Trinity, without Beginning, and without End; it is through thee, and by thee, we began this Sacrifice, and by thee we ought to finish it. Vouchsafe therefore to accept it: And as thou art an Abyfs of Majesty hidden from us, be thou also an Abyfs of Pity and Mercy to us.

While

At the Corner of the Altar he reads St. John's Gospel.

IN the Beginning was the Word, and the Word was with God, and God was the Word. This was in the Beginning with God. All Things were made by him, and without him was made nothing that was made. In him was Life, and the Life was the Light of Men: And the Light shined in Darknes, and the Darknes did not comprehend it. There was a Man sent from God, whose Name was John. He came for a Witnes to give Testimony of the Light, that thro' him all might believe. He was not the Light, but was to give Testimony of the Light. He was the true Light that enlightens every Man, that comes into this World. He was in the World, and the World was made by him, and the World knew him not. He came to his own, and his own received him not. But as many as received him he gave them Power to be made the Sons of God, to those, who believe in his Name; who not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God, are born. And the Word was made Flesh, and dwelt in us: And we saw his Glory, as the Glory of the only Begotten of the Father, full of Grace and Truth.

A. Thanks be to God.

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*While the Priest reads St. John's Gospel at the
Corner of the Altar.*

O Eternal Word, speak to my Soul, which adores thee in a profound Silence: Thou art the great Creator of all Things; abandon not, I beseech thee, thy own Creature; be thou my Life, my Light, and my All.

O Light eternal, enlighten me as to this present Life and in the Life to come.

Chase away, by thy Presence, those thick and unhappy Clouds that hover over my Soul, and hinder me from understanding thee.

That I may always know and understand thee, whenever thou vouchsafest to come to me.

Reign in me, as in thy own Inheritance: For thou, Lord, hast made me; thou hast redeemed me; may I be ever thine.

I have sinned too much against Heaven, and before thee, and am not worthy to be called thy Son.

If thou yet receivest me as a prodigal Son, grant, Lord, that my Love and Obedience may something correspond with that high Birth, where Flesh and Blood are not concerned; where my Will may desire nothing but as directed by thine.

Thou God incarnate, have Pity on my frail and mortal Flesh, and grant it may one Day see what it here adores below. *Amen.*

IN this Method of hearing Mass, it may be easily observed, how exactly the Faithful accompany the Priest, almost in all he says; it being generally the same, as to the Substance, only accommodated to them, in Consideration of the Part they bear in the solemn Act of Worship.

And now while the Church seems to require the Faithful to join with the Priest, may not they, who follow this Method, satisfy themselves, that they have complied with their Obligation, and likewise hope to obtain large Blessings from the Hand of God, who have wholly applied their Thoughts in this great Mystery, and permitted nothing to divert them from it? And tho' others chuse at this Time, to satisfy themselves with private Devotions; is it not to be feared, that a Want of due Understanding of the Mass is too often the Occasion of it? Let them reflect at least, whether the solicitude of finishing the Task of those Prayers, they purpose to themselves, does not often take off their Thoughts and Devotion from such principal Parts of the Mass, to which they ought most particularly to attend. How often do they quite pass over the *Creed*, the *Offertory*, the *Mementos*, the *Communion*, &c. without any Sort of Application? And if they lay by their Books at the *Elevation*, they snatch them up again with so much haste, that 'tis plain, they allow not themselves that Time which is

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suitable to the Greatness of the Mystery, or may be most beneficial to their own Souls. What I have therefore to recommend to these, is to reflect on this Matter a little, and consider whether it be reasonable, to make the *greater Act of Religion* give Way to the *lesser*; and since the hearing Mass, in the Method here proposed, includes, in an eminent Manner, all other private Devotions, whether it be not most just, to allow to the Mass the Time that belongs to it; and not borrow from that, for the satisfying other Duties. This I say to such as truly understand it: For as to others, who have only a very gross and imperfect Knowledge of it, 'tis not to be wondered, if they take another Way, and make use of a Staff, who are so weak as not to be able to go without it. But then let these too consider, how far they are bound to labour for their Improvement, and not be at a Stand in a Matter which, being so much to their Soul's Disadvantage, must necessarily be censured as a State of Sloth and Neglect. But now leaving these, I turn to such as are advanced in the spiritual Life, and know how to speak to God, without the immediate Help of Books; having some Directions to lay before them, which likewise may not be improper for others to read, who are not yet come to this Degree.

But first, I think, it may not be improper here to give a short Glance at the chief Ceremonies used at Mass; because those who under-

understand enough to follow this second Method, may make some Reflections on them, such as may be a great Help to direct them in their Devotion.

First then, *Bowing down*, is a Posture often used by the Priest in Time of Mass, viz. as often as he says such Prayers, in which he acknowledges his Unworthiness, humbly makes his Offering to Almighty God, begs for Mercy, &c. And this he is ordered to do, that by this external Humiliation he may be put in Mind of that interior Humility of Spirit, with which he ought ever to perform those Actions; as likewise to direct all present then to humble themselves before Almighty God, while they see the Priest thus bowing down.

2. *Kneeling*, is generally in the Mass an Act of Adoration, by which the Priest gives sovereign Worship to Christ our Redeemer, really present in the Eucharist: And therefore this the Priest performs with all the Powers of his Soul, adoring before his Lord, and shews the Faithful how they ought ever to adore in Spirit, as often as they see the Priest kneeling before the holy Eucharist. He kneels likewise once in the Middle of the Creed, when he pronounces these Words, *Et Homo factus est: And he was made Man.* And once at the End of St. John's Gospel, when he says, *Et Verbum Caro factum est; And the Word was made Flesh.* Both Times to signify the second Person of the Blessed Trinity coming down from Heaven, to take on him our Nature,

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ture, so to become our Redeemer: In Acknowledgment of which Mystery, all Christians ought to bow, both Priest and People, so to testify their Sense of that infinite Mercy, and give Thanks for it.

3. *Striking the Breast*, is a Ceremony delivered in Scripture, as an Expression of a sincere Repentance, in the poor *Publican*. And this the Priest uses, as often as he professes a Repentance for his Sins; as in the *Confiteor*: Or begs for Mercy; as at *Agnus Dei*: Or confesses his Unworthiness; as at *Domine non sum dignus*. And if he does this, not as using a bare Ceremony, but with a truly humble and contrite Heart, there's no Question, 'tis what is very Christian, and may serve likewise to move the Faithful to a hearty Contrition and sincere Acknowledgment of their Unworthiness, as often as they practise the like Action. And if they would thus seriously return to the Heart, as often as they strike their Breast, they might reasonably hope with the *Publican* to go home justified.

4. *Turning to the People*, is what the Priest does, as often as he gives a Blessing to them, in saying, *Dominus vobiscum*; Our Lord be with you, &c. or desires their Prayers, as at *Orate Fratres*; *Brethren pray*, &c. For as when he makes his Offerings and Prayers to God, he stands with his Face to the Altar, which is the Place of Worship; so when he addresses himself to the People, he turns to them.

5. *Making*

5. *Making the Sign of the Cross*, is used in Blessing the Bread and Wine as an Acknowledgment of our Belief, that all Grace and Benediction is to come to us through the Merits and Passion of Christ crucified.

6. *Kissing the Altar*, is what the Priest does before he blesses the Offering, or the People, &c. to signify again, that all Peace and Blessing is purchased for us by Christ's Suffering on the Cross, which is represented by the Altar: And that all Good is to come from his sacred Merits. Thus far of some general Ceremonies. The several Parts of the Mass may be likewise here very well observed. The first Part is from the Beginning, till the Priest unveils the Chalice: And this is a Preparation of Priest and People for the great Action of the Sacrifice, and consists in Humiliations, in confessing of Sins, begging for Mercy; of Prayers, and reading Part of the holy Scripture in the Lesson and Gospel; and of a Profession of Faith in the Creed. The second Part is from the unveiling the Chalice till 'tis again covered with the Veil: And in this is performed the Sacrifice; the Bread and Wine being first prepared at the *Offertory*, then blessed and consecrated into the Body and Blood of the Lamb, and then consummated at the *Communion*. The third Part is from the Communion, or second Veiling of the Chalice, to the End: And this is a Thanksgiving. This being observed, we turn now to the Persons already mentioned.

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*Third Method of Hearing Mass, proper for
such as are more advanced.*

TO those, who know how to govern their Thoughts, and are well acquainted with the Way of the Spirit, the Hearing of Mass is but one continued Exercise of the Soul, in all the Acts of Christian Virtues : When applying herself to every particular Part, she is led from one Virtue to another with great Variety and Sweetness, but without Disorder. This is done by an inward Light communicated by Almighty God, not only to Men of Learning, but often to such who, being otherwise Weak and Ignorant, have nothing but Humility, and seeking God with sincere Hearts, to prepare them for these Favours of Heaven.

All these, when they go to hear Mass, go as to a School of Virtue, where they are to meet their divine Master, by whom they are to be instructed in all the Rules of a Christian Life, to be reproached of all their Failings, and encouraged in all those great Duties, which are required of them.

1. They behold, in this Mystery, Christ our Lord, in the Flames of divine Love, offering himself a Sacrifice every Day to the Glory of his Father. Which is a Lesson to them, that if they design truly to belong to God, they ought daily to offer themselves to him, to make their Lives a perpetual Sacrifice

fice, and endeavour to live no more themselves, but to him.

2. They see an Excess of that other Branch of Charity, which regards our Neighbour in the Holy Eucharist, where Christ gives himself to the Faithful under the Form of Bread and Nourishment, by Means of which they may be changed and transformed into him. And this is a Rule to them, of the Love they ought to bear to their Neighbour; and a Reproach, as often as they consider, how Interest and Self-love makes them neglect this great Duty, and lay a Ground for Misunderstandings, Complaints and Quarrels

3. They see him there in a State of Humility, under the Sacramental Species: This is to them a Condemnation of all Pride, and by his Example, suppresses all vain Esteem they can have of themselves.

4. They behold in him a wonderful Patience, bearing not only with the Blasphémies of Unbelievers, but also with the Sacrileges of unworthy Receivers. This confounds their excessive Niceness, who cannot, without Disturbance, bear the least Injury or Contempt.

5. They consider him there in a State of Poverty: This condemns all Thoughts of Covetousness, and encourages them to cast off all vain Solitude, and submit to Inconveniencies without murmuring.

6. They see him there as it were in a State of Penance, covered with those sensible Accidents, as with Sackcloth and Ashes, and thus
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offering himself to his Eternal Father as an Host of Propitiation for our Sins: This shews them how to repent of their Sins; and with what Charity they ought to pray for all those who are separated from God by their Offences, and are under the Tyranny of vicious Habits.

7. They see him there an Advocate for all, even for those who have offended him. This forcibly moves them to cast off all Sorts of Animosities, Ill-will, or Hatred, from their Hearts, and to let no Kind of Injuries be a Confinement to their Charity, which ought to be, like their Master's, extended to all.

Infinite other Lessons of this kind they hear from their Divine Master in this School of Piety; such as the World cannot understand: Whilst placing themselves at his Feet, like holy *Magdalene*, with Humility they say to him in their Hearts, *I will hear what our Lord shall speak*: And there receive as many Instructions as there were eminent Virtues practised by our Redeemer. I will here propose some Method of this interiour Exercise, for the Help of such as desire to be acquainted with this Way. But first shew you a Form, in which they offer this Holy Sacrifice to God, before the Priest comes to the Altar.

*An Oblation of the Mass, as it gives supreme
Worship to God.*

HOLY Trinity, one God, whose Power, Wisdom, Goodness, and Mercy, is incomprehensible, here prostrate in Body and Soul, I adore thee; and present myself now before the Altar, to join with thy Servant in offering to thee, the Sacrifice of the Body and Blood of our Lord Jesus Christ, to the greater Glory of thy Name, in Acknowledgment of thy supreme Dominion over all Creatures, and our entire Dependence on thee: In Confession of thy infinite Perfection, Happiness and Glory. And with the Sacrifice of Praise, I likewise offer thee, all that Adoration, which he gave thee, while yet on Earth; as also all that Honour, Praise and Homage, which have been paid thee by the Blessed Virgin, and all the Angels and Saints. For as to myself, what am I, but a miserable Sinner, a poor Worm of the Earth, unworthy to appear before thee, and therefore wholly confiding in the Merits of thy Son our Lord, I cast myself before thy Throne of Majesty, confessing to the whole World, that I am the Work of thy Hands, and as nothing before thee. I wish that as many as thou hast created in all Nations, were now adoring on their Knees before thee, and giving sovereign Honour to thy Name. But because there are infinite Numbers, that know thee not, and of those that know thee, too many that adore thee

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thee not, therefore for all these I now adore thee ; and humbly beseech thee to accept this Oblation, in order to their Deliverance from all the Sins and Blasphemies by which they offend against thy Laws. To thee, O God, all Honour and Glory, thro' Christ our Lord. *Amen.*

An Oblation of the Mass, as it is a Thanksgiving for all Blessings.

I Give thee Thanks, O Lord, Fountain of all Good, for all thy Blessings : But because no Creature is capable of rendering thee the Thanks due to thy infinite Goodness, therefore, behold, I now come to offer thee, with the Priest, the Sacrifice of thy only Son in Thanksgiving for all thy Benefits : And in particular I now desire thee to accept it, in Return for all those Mercies thou hast shewn us by the Hands of our Redeemer, in his being made Man, and suffering for us ; for that infinite Love, by which thou hast given him to me to be a Father, a Protector and Teacher, and for all the Fruit of his Life, of his Passion and Death. Accept it likewise in Thanksgiving for all that Treasure of Graces poured forth on the Blessed Virgin-Mother of our Lord Jesus Christ, and on all thy chosen Servants, especially those whose Memory and Virtues we honour this Day. Let it be a Thanksgiving for all those Gifts, by which thou raisest so many, while yet on Earth, to
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an eminent Degree of Holiness, for thy wonderful Patience in bearing with Sinners, and granting them Time to repent; for all thy Favours bestowed on all Men whatever, whether Friends or Enemies, Faithful or Unbelievers; for thy Protection and Assistance given to thy Church; for that Love, by which thou hast made me a Member of it; for thy wonderful Providence in delivering me from so many Dangers both of Soul and Body; for Strengthening me in Temptations, Directing me in Difficulties, Comforting me in Afflictions; for all thy Light and Grace, by which thou hast conducted me in the Way of thy Commandments, and givest me Hope of persevering to the End; for all Temporal Blessings, by which thou hast encouraged me; for all thy Scourges, by which thou hast instructed and corrected me: For these and infinite others thy Mercies, I now desire to return thee the poor Tribute of a grateful Mind: But what kind of Return can I make, who am nothing but Misery, Sin and Ingratitude? I will therefore now offer thee the Sacrifice of thy only Son: His Merits are infinite, and in them only can I find a just Proportion with thy Blessings, the Effects of thy Goodness: Accept then this, O Lord, from the Hands of thy Servant; but to all thy other Favours, add now this one of thy Grace, whereby my Heart may go along with the Offering.

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*An Oblation of the Mass, as it is available
for the Remission of Sins.*

COvered with Shame and Confusion, I now appear before thee; O Lord, the Thoughts of my Unworthyness, the Guilt of my injured Conscience, the Consideration of my Ingratitude, of my great Neglects of Eternity, of my Self-love, of my Omissions, and the Weight of all my other Crimes, is now a Terror to me, for the Division they have made betwixt my Soul and thee, O God, my only and everlasting Good; these have hid thy Face from me: But, behold, sensible of my Offences, I now return to thee, humbly beseeching thy Goodness to discharge me from the Guilt of all my Sins: And because no Creature is able to satisfy thy infinite Goodness, for the Injuries and Contempts offered thee in my Transgressions, but only the Blood of thy beloved Son, our Lord Jesus Christ: Therefore I now come to offer him to thee a Sin-offering, that laying before thee his infinite Merits, I may obtain of thee a sincere Contrition of Heart, for the Pardon of all my Sins, thro' his bitter Passion and Death, who being once offered a Sacrifice on the Cross, I now offer again on thy Altar. For it is in him I behold, as it were, a great and spacious Sea of Merits, sufficient not only to cover, but even to swallow up all my Offences; it is in him I see an infinite Treasure of Satisfaction, for

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the Release of all my Crimes. Be not therefore angry with thy Servant, tho' in himself most unworthy, but hear the Voice of thy Son's Blood crying out to thee, not Revenge, but Mercy and Pardon. Give Ear to it, O Lord, and forgive me my Sins: Grant me new Grace to amend, and Perseverance in Good, and I shall for ever sing forth the Praises of thy Mercies.

*An Oblation of the Mass, for the obtaining
God's Blessings.*

I Come now, O Lord, to join with thy Minister whom thou hast chosen, and with him to offer thee the most grateful Sacrifice of thy only Son, in whom thou art will pleased; that, through his Passion and Death, thou mayest be moved in thy tender Mercy to have regard to the Necessities of all, and pour forth thy Blessings on them, for their Relief according to their different Wants. Accept then, O God of infinite Goodness, this Sacrifice we offer, and let this open thy heavenly Treasures. Have Mercy on all, whom thou hast created; fill them with the Knowledge and Faith of thee. Shew forth thy Light to those Nations who know thee not, to all Infidels, Turks, Jews, Heretics, and Schismatics; deliver them from their Blindness, Obstinacy and Errors, that they may be perfectly united to thee. Sanctify thy Church, which thou hast planted with
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thy Right-hand, and watered with thy Blood; remove from her all Scandals, Abuses, Dissensions, and Schisms, that there may be one Fold, and one Shepherd. Grant to our chief Bishop, to all Prelates and Pastors, that they may faithfully watch over and feed the Flocks committed to them, both by Word and Example; being ever mindful of the Charge they have undertaken, and performing it without Reproof. Shew thy Mercy to all Ecclesiastical Orders, that by their Virtues and good Discipline, they may be as Lights shining before Men: Revive in them their first Fervour; give Zeal to their Governors, Obedience to Inferiors, that all may live up to their Profession. Excite in the Preachers of thy Word a true Apostolic Spirit, that they may seek nothing but thy Honour, and the enlarging thy Kingdom: Grant to all Kings, Princes and Magistrates, Wisdom, and a Strength of Mind, that they may be Protectors of thy People, and the Supporters of Justice. Defend all the Faithful from Famine, Plague and War, from Persecution and all Distresses, whether spiritual or temporal: Help all that are under any Trouble or Affliction, and send them thy heavenly Comfort. Deliver those who are in Danger of Sin, and protect them by thy Grace. Stand by those, I beseech thee, who are now in their Agony; grant them true Contrition, and secure them against all Snares of their Enemy.

Have Compassion on all those unhappy Sinners, who live in the State of Sin; touch them with thy powerful Grace, that they may see their Misery, amend, and return to thee. Be merciful to all my Enemies, and forgive them; remove from them all Passion, soften their Hearts with true Charity, and deliver us from all Evil. Look on all those to whom I have given any Scandal, Offence, or ill Example. Remember all my Relations, Friends, and Benefactors: Replenish them with all necessary Succours from above, that faithfully serving thee, they may live in thy Favour, and die in thy Grace. Preserve the Just in thy Ways, and grant to the Tepid and Imperfect a daily Increase of Faith, Hope and Charity. Have Mercy on all faithful Souls departed this Life, release such as suffer, admit them to thy Presence, and give them Rest everlasting. And forget not me, O Lord, the most unworthy of all Sinners, who every Moment stand in need of thy Help: Extinguish in me all earthly Desires, and enflame my Heart with the Fire of thy Love: Direct me in the Way of thy Truth, preserve me from all Evil, and grant me final Perseverance, thro' Christ our Lord, thy only Son, and my Redeemer. *Amen.*

A short

A short Oblation of the Mass, in these four Ways, for such as are strengthened in Time.

LORD of Heaven and Earth, see here an unworthy Sinner comes to offer thee this Day the Sacrifice of thy only Son ; and I now offer it to thee, together with all the grateful Sacrifices that have been offered thee from the Beginning of the World, in Union with that wonderful Sacrifice, which my Redeemer instituted at his last Supper, and consummated on the Cross: To thy greater Praise and Glory: In Protestation of thy supreme Dominion, and our Dependance on thee: In Remembrance of the Death and Passion of my dear Saviour: In Thanksgiving for all thy Blessings, whether bestowed on me, or on thy Church, or on all thy Creatures: For the obtaining Pardon for all my Sins, which I now desire to abhor, in as much as they are displeasing to thee: For the Relief of my Necessities, spiritual and temporal, and of all Christian People, Friends and Enemies: For all the World, and for the Faithful departed. Accept it, Lord, from thy holy Altar, by the Hands of thy Servant; and tho' I am of all Sinners most unworthy, yet let not my Unworthiness make void the Effects of thy Goodness, but hear my Prayers, and let the Offering, I now make thee, find Acceptance in thy Sight. *Amen.*

*Having in this Manner prepared themselves,
they thus proceed.*

At the Beginning of Mass.

AT the Priest's making the Sign of the Cross they begin, 1. With an Act of Faith in the Blessed Trinity. 2. Offer the Sacrifice then beginning to the Glory of God, in Remembrance of Christ's Passion. 3. Hope, thro' the Merits of Christ crucified, to obtain Grace, for the well performing this Devotion, to God's Honour, and the Good of their Souls.

At the Glory be to the Father.

THEY bow with the Priest with all Humility, adoring God in their Souls, and profess a Desire of submitting to all his Appointments.

At the Confiteor.

THEY recite it in the Spirit of Humility, and in saying those Words, *Through my Fault, &c.* endeavour to pronounce them with true Contrition, joined with a firm Hope of Mercy and Pardon for their own and others Sins; and so continue in this State of Humility, Repentance and Hope, while the Priest says the *Misericatur*, and gives the *Absolution*.

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At the Kyrie eleison.

They again raise up their Hearts, with the same interiour Disposition, and beg for Mercy, for their own and others Sins.

At the Gloria in Excelsis.

They in Spirit join with the Angels, in giving Glory to God, and go on with those other Affections of Praise, Adoration, Thanksgiving, Faith, Hope, Love, Petition, &c. according to the Tenor of that sacred Hymn.

At the Dominus Vobiscum.

They bow down in Humility to dispose themselves for the receiving that Blessing the Priest then gives; and beg of Almighty God to abide with them, both then and for ever; and this they do as often as he repeats these Words.

At the Collects.

They join with the Priest in recommending to God the Necessities of the Church and their own: And as often as the Conclusion is repeated, *Per Dominum nostrum*, &c. they repose their whole Confidence of obtaining their Requests, in the Merits of our Lord Jesus Christ.

At the Epistle and Gospel.

THEY either humbly attend to them, if they understand *Latin*; or otherwise, raise up their Thoughts in Thanksgiving to God, for those holy Instructions he has left them in the Holy Bible; pray for Grace, whereby they may be enabled to observe them; and resolve that no Care or Endeavours shall be wanting on their Parts, necessary for their being directed by such holy Maxims.

At the Creed.

THEY make a Profession of their Faith, giving Thanks to God for his Mercy, in bringing them to the Knowledge of it; resolve to live and die in it; pray for the Enlightning all that are in Darknes: And when the Priest kneels at those Words, *Et Homo factus est*, never fail to adore, with Thanksgiving, the Son of God becoming Man for our Salvation.

At the Offertory.

THEY offer up the Host and Chalice with the Priest; and forget not to do it, in Remembrance of Christ's offering himself to his eternal Father, to become our Redeemer: And then encouraged by this their Lord's Example, offer themselves to him, with all that belongs to them, Body, Soul, Reputation, Health, Estate, &c. And putting their
Hearts

Hearts on the Paten with the Bread, and in the Chalice with the Wine, they pray, that, as the Bread and Wine are soon to be changed into the Body and Blood of Christ, so their Hearts may be truly converted or changed into him, that so Christ may live in them.

When the Priest washes his Fingers.

They give Thanks that they have been washed by the Blood of Christ, pray for a clean Heart, and that they may be purified even from all lesser Defects.

At Orate Fratres.

They pray, as the Priest desires, that God would be pleased to accept that Oblation, that it may be for his Honour, and their Salvation.

At the Preface.

They raise up their Hearts to God, according to the Summons of the Priest: Then endeavouring to comprehend all his Blessings bestowed on them and all Creatures, pour forth their Souls in *Thanksgiving*. And desirous to give him due Praise, call on all the blessed Spirits in Heaven; and beg Leave, that Dust and Ashes may join with them, in adoring before the Throne of God, and pronounce, tho' unworthy, that sacred Hymn of Praise, *Holy, Holy, Holy, Lord God of Sabbath, &c.* In saying which they place

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themselves in Spirit before the Lamb : And being at the same Time sensible, how unworthy their Sins rendered them of this divine Function, they therefore bow down, and strike their Breasts, in Acknowledgment of this their Unworthiness.

At the Memento.

THEY again join with the Priest, in offering the holy Sacrifice, to God for all those, whom they desire to be benefited by their Prayers, beseeching God to accept it,
 1. For themselves, for the Remission of all their Sins; for obtaining such particular Virtues as they want, and final Perseverance.
 2. For the Church, its chief Bishop, Prelates, Pastors, &c. 3. For the King and secular Magistrates. 4. For Parents, Friends, Benefactors, &c. 5. For all in Necessity, Poor, Sick, Prisoners, Captives, Distressed, &c. 6. For Enemies. 7. For all in mortal Sin. 8. For all Heretics and Unbelievers. 9. For all the true Servants of God. Adding such other Necessities, whether public or private, as Circumstances suggest to them.

When he spreads his Hands over the Oblation.

THEY then lay their Hearts and Souls on the Altar, that they may be there sanctified with those Gifts, and become a Sacrifice to God, pure and undefiled.

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At the Consecration.

HAVING prepared themselves with all possible Devotion, when the Priest kneels, they bow down, and with all Reverence adore Christ the Son of God, under the sacramental Species; and this they observe afterwards, as often as the Priest kneels down, ever accompanying him, kneeling and adoring with him in their Hearts.

In the time of Consecration and Elevation, the Faithful ought to avoid all unnecessary Spitting, Blowing the Nose, &c. which often give Disturbance to the Priest, and argue a Mind not so well recollected, as it truly ought to be, at that Time.

At the Elevation.

THEY contemplate Christ exalted on the Cross for Man's Redemption, and with all their Power endeavour to raise their Hearts to him, in several Acts of Virtue; by Faith, Hope, Love, Adoration, Humility, &c. and striking their Breasts, say, *Jesus be merciful to me a Sinner; Jesus, Son of David, have Mercy on us. I love thee, my God, I adore thee with all my Heart.* And at the Elevation of the Chalice, are ever mindful (with a Sense of Gratitude and Grief) of that Blood Christ shed for them,

them, Offering their Lives to him, to become an unbloody Sacrifice at least, in suffering such Troubles as he shall appoint for them. *Benedic anima mea Domino, & omnia quæ intra me sunt; Nomini Sancto ejus.*

At the Elevation.

WITH the Priest, they here offer the holy and immaculate Lamb to the eternal Father, in Memory of his Passion, Resurrection and Ascension; hoping, thro' his Merits, to be Partakers one Day of his Glory. And here reflecting who it is that lies before them on the Altar, and what infinite Charity he shewed while on Earth, to such as were afflicted with any Distemper; hence encouraged, they lay before him all the Infirmities of their Souls, and with the Blind and Lame in the Gospel cry out, *Jesus, have Mercy on me; Lord, if thou wilt, thou canst make me whole.* Or otherwise, imagining themselves to be on Mount Calvary, they there, at the Foot of the Altar, exercise their Souls in all those Acts of Love, Thanksgiving, Contrition, Hope, Resignation, &c. as they would have done, had they been at the Foot of the Cross; since here is the very Lamb, who offered himself there a Sacrifice.

At the Second Memento.

THEY lay before their heavenly Father this holy Victim, in Behalf of the Faithful departed.

departed. 1. For the Souls of their Relations, Friends, &c. 2. For Enemies. For any lately dead, or particularly recommended. *Lastly*, For all departed in the Christian and Catholic Unity. That so, by this general Commemoration, as St. *Augustine* says, all such as have no Parents, or Children, or Relations, or Friends to pray for them, may have this Charity performed them, by their pious and common Mother the Church.

At Nobis quoque Peccatoribus,

THEY pronounce those Words with the Priest in all Humility, earnestly begging to have a Share in the Effects of this Sacrifice, and being pardoned thro' the Merits of Christ, to be at length admitted to the Glory of the Blessed.

At Omnis Honor & Gloria,

THEY make a profound Act of Adoration, giving God all Glory, through Christ our Lord.

At the Pater Noster,

THEY say it devoutly with the Priest, with great Confidence in their Redeemer.

At the Breaking the Host,

THEY remember, with Gratitude, Christ's Body, that was broken for them on the Cross ;

Cross; and thro' his Sufferings, pray here for a threefold Peace, *viz.* with God, their Neighbours, and themselves; and such a Peace in all Troubles, as the World cannot give.

At Agnus Dei.

HAVING said this thrice with the Priest in the Spirit of Humility and Contrition, they continue their Addresses to the Lamb of God, to be delivered from all the Evils of Sin, and especially from those to which they perceive themselves most inclined.

At Domine non sum Dignus,

THEY repeat this with the Priest, but as the Centurion did, with an humble Heart. And then while the Priest is communicating, they endeavour, in the best manner they can, to partake of the Victim that has been offered either really, or at least in Spirit, by making a spiritual Communion. Exciting in their Souls a fervent Desire of receiving this holy Food, bewailing their Unworthiness, and that their Hearts are so unprepared for entertaining so great a Guest: Then having performed many Acts of Faith, Hope, and Charity, towards their loving Redeemer, there really present, they with all Humility beg of him, that since they receive not his precious Body by a sacramental Participation of this Sacrifice, they may

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may receive, at least, a large Portion of his Spirit, by the Participation of his Grace: And hope, according to the Degree of Charity wherewith they perform this, they may partake of the divine Blessings in their Souls.

After the Communion,

THEY give God Thanks for the Benefit received in this holy Mystery, and most particularly for the Death and Passion of his only Son here commemorated. Then in receiving the Benediction, they open their Hearts, with Humility, and a Confidence in God, that he will please to fill them with Abundance of heavenly Graces. Then begging Pardon for all Distractions and Negligences in Time of their Devotions, they recommend themselves to the Divine Protection, offering all the Actions of the Day to his Honour: And when the Priest is gone into the Sacristy, if their Devotion keeps them no longer, then they depart with Reverence.

Here I have given a just Taste of the interior Sweetness those experience, who follow this more spiritual Way; in which there is not one Christian Virtue but what becomes the Exercise and Refreshment of the Soul before the End of Mass: And tho' this be not a Method to be recommended to all, because it requires a true Understanding

standing of every Part of the Mass, and besides this, a great Composure and Command of Thoughts; yet it may be proper for most to read over and peruse, that so they may know how to embrace and pursue those good Thoughts to their own Advantage, which occasionally may be suggested to them in Time of this divine Offering. For since there are but few so very dull, but they know how to *think seriously* in a Subject of their worldly Interests, methinks it is very reasonable, they should learn how to think when they have God's Mercies, and the Concern for their Salvation before them. But in this, every one as well as he can. Now I must turn a little to those, whose Circumstances will not permit them to be present at Mass, on Days of Obligation.

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*Fourth Method of Hearing MASS:
Being Instructions for the Absent.*

IT is but too common a Fault of such as cannot observe the Church Precept, in going to Mass, to sit down at Home contented, and think no more of it, as if they had no Concern, or could be no ways advantaged by it, because they cannot personally be there. For the removing which Mistakes, so prejudicial to them, I desire them to consider,

1. That wherever Mass is said, it is most certainly offered by the Priest and the Church, *for all faithful Christians, that it may avail them to Life everlasting*, as it is expressed in the *Offertory*: So that, tho' those that are present, have great Advantage over others, yet the *Absent* are not excluded from partaking of its Benefits.

2. That since the Mass is offered for those of the Faithful that are *absent*: those also may receive Advantage by it, if they take care to dispose themselves, by joining their Devotion with it, and being there in Spirit and Desire, when their Occasions will not permit them to be otherwise present. Since 'tis most certain, God will accept this great Offering, which in their Hearts they make to him, and their fervent Piety supplying all Wants of corporal Presence, they will be refreshed with divine Graces, especially thro'
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the Merits of Christ, applied by this Sacrifice, which are not confined to Place.

From these Considerations, every good Christian, that is solicitous for his eternal Welfare, will be careful on such Days of Obligation, on which he is lawfully hinder'd from going to Mass, to take half an Hour to himself, and in his Closet hear Mass in Spirit; and if he has a Family, he will not fail to summon them together, for the performing this Devotion in common; first seeing they be instructed how to do it.

And the first Thing they ought to do, is to bewail their Misfortune, in not being present at this holy Sacrifice, by which they are deprived of many spiritual Advantages to their Souls. And if Christians did but a little consider the many mournful Expressions of *David* in his Banishment, of the *Jews* in their Captivity, lamenting their Absence from the Tabernacle and Temple, and the Want of Sacrifice; I think they would not sit down so unconcerned, as too commonly they do, in their Absence from this adoreable Sacrifice; which being so much greater than what the *Jews* had, is so much more considerable in the Losses those suffer who are banished from it. How then might they sigh with *David*, *Psalms* lxxxiii.

How lovely are thy Tabernacles, O Lord of Hosts! My Soul has a Desire and Longing to enter into the House of our Lord.

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My Heart and my Flesh, rejoice in the living God.

The Sparrow has found her Abode, and the Turtle a Nest for her Young.

Thy Altars, O Lord of Hosts, *is the Place of my Rest*, my King, and my God.

Blessed are they that dwell in thy House, O Lord, they shall praise thee for ever.

Look on us, O God and Protector, and have Regard to the Face of thy Christ.

For one Day in thy House is better than a thousand *here*.

'Tis better to be the least in the House of my God, than to dwell in the Company of Sinners.

As the Hart pants after the Fountains of Water; so my Soul sighs after thee my God.

My Soul thirsts after the God of Strength and Life: When shall I come and appear in the Presence of my God?

I have wept Day and Night; because they daily insult over me, and say, where is thy God?

This came to my Mind, and I poured forth my Soul in Grief; because I desire to go to thy wonderful Tabernacle, even to the House of God.

Hope then in thy God, for I will still sing Praise to him; for he is my Saviour, and my God.

Having thus bewailed their Misfortune, in not being present at this holy Sacrifice, and fervently expressed their Desires of being there,

there, they ought in Spirit to place themselves there, where they commonly hear Mass: And having in general begged of Almighty God, to accept of that holy Oblation, which is there offered to his Name, and that they may partake of it; they then apply themselves to the same Devotions they commonly use in the Time of Hearing Mass.

And as for those who are so well instructed, as to know every Part of the Mass, and commonly hear it without the Help of Books, they may begin and go on from one Part of it to another, with all those Exercises, as set down above in the *Third Method*, and, no Question, will thus perform a Devotion very acceptable to God, and beneficial to themselves. And for others, who make use of Books in Time of Mass, they may use the same Prayers here, according to the *Second Method*, or such like; being careful never to omit the principal Parts of it. For however the Priest be not really with them, yet they are, in Spirit, present before the Altar with him; they are before Almighty God, and where the Merits of Christ's sacred Passion may be applied to them: And will not he most certainly hear them, if with the Prayer at the *Confiteor* they humbly acknowledge their Offences: If at the *Kyrie eleison*, they heartily cry out for Mercy: If at the *Gloria in Excelsis*, they give Adoration and Glory to God: If at the *Collects*, they recommend
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their own and the Church's Necessities: If at the *Gospel*, they make Profession of living according to the Maxims of God's Word; and so proportionally on with all the other Parts of the Mass, as the *Creed*, *Offertory*, *Sanctus*, *Mementos*, *Elevation*, &c. Will not this be a very commendable Devotion on any Day, especially on those which are commanded to be kept holy; since by this Method the Soul is awakened and raised up to God, and united to him in the Exercise of those Virtues, which make up a true Christian Life, and render it, as much as may be, like the State of the Blessed?

And tho' this Method may not please some, who are willing to suspect every Thing that seems to streighten the broad Way they are in, and to oblige them to retrench some of their Liberties, which are the Effects of their Sloth and Indevotion; yet considered by pious and well-meaning People, I believe they will find it very suitable to the Spirit and Practice of the Church in other Duties: For is it not thus in *Fasting*, *Prayer*, and *Alms*? When a *Christian*, thro' *Sickness*, &c. is disabled from the performing these penitential Works, must he not perform them, at least, in *Spirit* or *Desire*? Is it not thus with *Baptism* and *Confession* too? So that when a Priest cannot be had, and the Precept urges, must not the Penitent confess in *Desire* at least? Must he not examine himself, and call to mind his Sins? Must he not excite in himself a true Sorrow
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and Contrition, and thus, on his Part, do almost every Thing, as if the Priest were there? This ought certainly to be done at the Hour of Death; and at other Times too, it would be the most assured Means of obtaining God's Grace, by thus giving Testimony, that nothing is wanting on his Side, for the discharging that Duty God has laid on him.

And the Ground of this is declared by St. *Peter Damian*, who shewing that this Oblation of the Body and Blood of Christ, is the Sacrifice of all the Faithful, who make but one Body, infers this Consequence; that therefore tho' we are absent from the Church, when these divine Mysteries are celebrated, yet we still assist there, and in some Manner are there present, by Reason of that inviolable Unity, by which it is effected, that what belongs to all is the Concern of every one in particular; and what seems to belong to some in particular, is common to all, by Means of that Bond of Faith and Charity, which unites all. *I. Dom. Vob. c. 10.* Now tho' this ought to be no Encouragement for any to make it indifferent, whether they go to Mass or no, or to omit that Duty, which is so strictly enjoin'd by a Church Precept, and is most certainly accompanied with many Advantages and Blessings, yet when any are lawfully hinder'd from personally attending, this ought to mind them, that they may still partake of the Effects of that holy Sacrifice; and therefore, that 'tis their Business to dis-

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pose themselves in the best Manner they can, that so they may not be unworthy of those Blessings intended for them; and as they are united to the rest of the Faithful by Faith and Charity, so, at that Time, they may be more particularly united to them by Prayer and Devotion.

Among all these several Ways, may all the Faithful, of what Capacity soever, find one proper for them, for the Hearing Mass with Devotion and Benefit. And it were to be wished, that all would so seriously consult this Matter both with themselves and their Director, as to come to a good Understanding of this great Mystery, and see what Method would be most beneficial to them; and not rest satisfied, till they know how to accompany the Priest thro' every Part of the Mass, and apprehend the true Meaning of the Whole. This I am confident would be a Remedy against many Indecencies, and the great Irreverence too often met with in public Assemblies, where many come punctually indeed, and with a Design of complying with a Duty, but profit very little, thro' their affected Ignorance; and give ill Example and Scandal to others, thro' their Lightness, and too remarkable Indevotion, which is never to be removed till they take more Care and Pains to be better informed of their Duty: Which I pray God, by his effectual Grace, to inspire all to undertake and do,

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Here, for the Sake of such as desire more exactly to accompany the Priest, and observe the Devotion of every Day, I will set down some Prayers which may be easily apply'd to every particular Festival, and be said in their proper Places, for such as use the *Second Method*. One is for the *Collect*, to be said in its due Place, just before the *Epistle*: The Second is the *Secreta*, just after *Orate Fratres*: The Third is the *Postcommunion*, after the Priest has received.

On the Festivals of our blessed Redeemer.

Collect.

O God, by whose Mercy and Goodness, we are here met to celebrate this Mystery of our Blessed Redeemer: Grant, by the Merits of his Passion, we may here faithfully serve him on Earth, and enjoy him hereafter in Heaven. Thro' the same Lord Jesus Christ thy Son, &c.

Secreta.

Accept, O Lord, we beseech thee, the Oblation of this present Solemnity, that thro' thy Grace, and the Effect of these holy Mysteries, we may truly live in him, who was pleased, for this End, to take on him our Nature: Who liveth and reigneth with thee, &c.

Post-

Postcommunion.

GRant, O Lord God, that we, who celebrate this Festival of our Lord Jesus Christ, in the Oblation of this Holy Victim, may, through the Effect of thy Grace, daily increase in Virtue, and come at length to the Possession of that Happiness, which he has purchased by his Blood, who liveth and reigneth, &c.

On the Festival of our Blessed Lady.

Collect.

STrengthen us, O God of Mercy, against all our Weakness, and grant, that we, who celebrate the Memory of the Blessed Virgin *Mary*, Mother of our Lord, may, by the Assistance of her Prayers, forsake all our Iniquities: Through our Lord Jesus Christ, thy Son, &c.

Secreta.

MAY this holy Oblation, O Lord, by the Effect of thy Mercy, and the Intercession of Blessed *Mary*, ever Virgin, obtain for us the Blessing of Peace and Prosperity, both now and for ever. Through our Lord Jesus Christ, &c.

Postcommunion.

INfuse, O Lord, we beseech thee, thy Grace into our Hearts; that we, who, by the Message of the Angel, have known the Incar-
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nation of Christ thy Son, may, by his Passion and Crofs, be Partakers in the Glory of his Resurrection. Through the same Lord Jesus Christ, thy Son, who liveth, &c.

On the Festival of Apostles.

Collect.

ALmighty and everlasting God, who hast called us here this Day to celebrate with Joy the Festival of thy holy Apostle N. Grant this Blessing to thy Church, that we may ever love what he believed, and believe what he taught. Through our Lord Jesus Christ, &c.

Secreta.

GRant, we beseech thee, O Lord, that in the Solemnity of the holy Apostle N. we may, by his Assistance, partake of thy Blessings, in Memory of whose Victories we make this Oblation to thee. Through our Lord Jesus Christ, &c.

Postcommunion.

MAY this holy Sacrifice, O Lord, which has been here offered, be to us a Defence in this present Life, and by the Intercession of thy blessed Apostle N. a Means of securing to us the next. Through our Lord Jesus Christ, thy Son, &c.

Of

Of one Martyr.

Collect.

HAVE Regard to our Weakness, Almighty God; and because we sink under the Weight of our Offences, may the powerful Intercession of this holy Martyr *N.* be our Support and Protection. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

SANCTIFY these Gifts, O Lord, which are offered to the Honour of thy Name, and by the Intercession of this thy Martyr *N.* may they be a Means of obtaining for us thy Mercy. Through our Lord Jesus, &c.

Postcommunion.

MAY this holy Victim, O Lord, which has been here offered, be an effectual Means of purifying us from all Sin, and of bringing us to everlasting Happiness. Through our Lord Jesus Christ, thy Son, &c.

Of many Martyrs.

Collect.

O God, who comfortest us by the yearly Solemnity of these thy holy Martyrs *N.* and *N.* mercifully grant, that as we rejoice in their Virtues, we may be encouraged by their

Example. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

GIVE Ear, O Lord, to these our Prayers, which we pour forth in this Solemnity of thy holy Martyrs ; that we, how unworthy soever, may find Help in the Sufferings and Prayers of those who have been well-pleasing to thee. Through our Lord Jesus, &c.

Postcommunion.

WE beseech thee, O Lord, that we, who have assisted at these holy Mysteries, may find Help in their Prayers, whose Memory we honour in this Solemnity. Through our Lord Jesus, &c.

*Of a Bishop.**Collect.*

GRant, O Lord, we beseech thee, that this Solemnity of thy holy Bishop N. may be to us an Increase of Devotion, and a Help to secure our eternal Happiness. Through our Lord, &c.

Secreta.

MAY the Festival of this thy Servant be to us a spiritual Comfort, that being here met in Thanksgiving for his Virtues, we may be sensible of the Effect of his Prayers. Through our Lord Jesus. &c.

Post-

Postcommunion.

O God, the bountiful Rewarder of all that faithfully serve thee, grant that, by the Prayers of this holy Prelate we may obtain of thee Pardon of all our Sins. Through our Lord, &c.

Of a Confessor.

Collect.

O God, who art pleased to refresh our Souls in the yearly Solemnity of thy holy Servant *N.* grant in thy Mercy, that as we keep his Festival, we may likewise imitate his Virtues. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

WE offer thee, O Lord, a Sacrifice of Praise, in Memory of thy Saints, and we hope, by this holy Victim, to be delivered from all Evils, both present and to come. Through our Lord Jesus, &c.

Postcommunion.

WE beseech thee, Almighty God, that we, who have here offered to thee the holy Sacrifice of thy only Son, may by the Intercession of thy blessed Servant *N.* be delivered from all Adversities. Through our Lord Jesus, &c.

Of

*Of a Virgin or Widow.**Collect.*

Hear us, O Lord, our Salvation, and as we celebrate the Festival of thy holy Servant *N.* so may we find the Benefit in the Exercise of our Devotion. Through our Lord Jesus, &c.

Secreta.

Acept, O Lord, this Oblation we make thee in this Solemnity of thy faithful Servant *N.* in whose Prayers we hope to find Assistance. Through our Lord Jesus Christ, &c.

Postcommunion.

THou hast blest thy People, O Lord in the Acceptance of this holy Victim; grant we may be now assisted by her Prayers, whose Memory and Virtues we this Day honour. Through our Lord Jesus Christ, thy Son, &c.

For the Faithful departed.

On the Day of one's Departure.

Collect.

O God, whose Property is always to have Mercy and to spare, we humbly beseech thee, in behalf of thy Servant *N.* whom thou hast now called out of this World, that thou would'st please to secure his Soul from the

Hand of the Enemy, and not forget it for ever; but command thy Angels to receive and conduct it to Paradise; that for his Hope and Faith in thee he may escape the Pains of Hell, and enter into everlasting Joys. Through our Lord Jesus Christ, &c.

Secreta.

HAve Mercy, O Lord, we beseech thee, on the Soul of thy Servant *N.* for whom we offer thee this Sacrifice of Praise; and we most humbly pray thy divine Majesty, that being reconciled by this Peace-offering, he may come to everlasting Rest. Through our Lord Jesus, &c.

Postcommunion.

GRant, we beseech thee, Almighty God, that the Soul of thy Servant *N.* being purified by this Oblation, and discharged from his Sins, may obtain thy Pardon, and be admitted to eternal Rest. Through our Lord Jesus Christ, &c.

*On an Anniversary-Day.**Collect.*

LORD God of Mercy, grant to the Soul, whose Anniversary we now keep, a Place of Refreshment, the Happiness of Rest, and the Light of thy Glory. Through our Lord Jesus, &c.

Secreta.

Mercifully hear our Prayers, O Lord, which we pour forth in behalf of this thy Servant's Soul, for whom we offer thee this Sacrifice of Praise, on this his Anniversary-Day, and beseech thee to receive it into the Number of the Blessed. Through our Lord Jesus, &c.

Postcommunion.

Grant, O Lord, we beseech thee, that the Soul of thy Servant, whose Anniversary we keep this Day, being purified by this Oblation, may obtain thy Pardon, and be admitted to everlasting Rest. Through our Lord Jesus Christ, &c.

On other Days throughout the Year.

*For a Soul departed.**Collect.*

Have Mercy, O Lord, we beseech thee, on the Soul of this thy Servant; and having delivered it from the Miseries of this Life, receive it now into thy eternal Happiness. Through our Lord Jesus Christ, &c.

Secreta.

Secreta.

MAY the Acceptance of this holy Oblation, effectually move thee, O Lord, to release the Soul of thy Servant from all its Sins, from which none has been wholly free; that by means of this Sacrifice, it may partake of thy everlasting Mercy. Through our Lord Jesus Christ, &c.

Postcommunion.

ABsolve, O Lord, we beseech thee, the Soul of this thy Servant from all its Sins; that it may arise at the last Day in the Glory of the Resurrection, among thy chosen Servants. Through our Lord Jesus Christ, thy Son, &c.

A Word how the SUNDAY ought to be kept.

Q. HAVING now been so charitable as to inform me in what Manner I ought to hear Mass; pray tell me, whether in Hearing Mass I have discharged the whole Duty of the Sunday? Or whether, when Mass is done, I have still any farther Obligation on me, relating to that Day?

A. I could wish every one would take care to hear Mass well and devoutly on Sundays. But when that is done, 'tis most certain, the Duty of the Day is not then over; but there is still a due Regard to be had to the Institution of it.

Q. The Church Precept enjoins nothing but Hearing Mass on Sundays; and seems to leave the rest to every one's Disposal.

A. But can you imagine the Church Precept makes void the Commandment of God? The Church indeed, by her Precept, declares to all her Members, that she requires them to hear Mass on Sundays, but she no where tells them this is the whole Duty of the Day, or pretends to absolve them from the Obligation God had laid on them in the Commandments given to Moses. This Command of God, Remember thou keep holy the Sabbath Day, (allowing only for the Change of the Day) stands still in Force: and, as God gave it by Moses
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to his People, so he still gives it to the Faithful by his Church. Therefore you see it stands recorded every where amongst the Commandments, in all her Books of Instruction, Prayer-Books and Catechisms; and in all Examinations of Conscience, preparatory for Confession, 'tis in particular called over in several Points, besides what belongs to hearing Mass; and while the Church thus requires of all to learn the *Ten Commandments*, and besides these to know her *Precepts*, she plainly declares her Sense, that no Precept of hers is intended to annul any Commandment of God; but only lets them know, that as the *Publick Worship* of the *New Law*, is distinct from that of the *Law of Moses*, so she requires of all her Members to be present at this *Publick Worship*, on all *Sundays*, &c. but no where tells them, they have no other Obligation on those Days.

Q. What is it more they have to do?

A. The Commandment of God says, *Remember thou keep holy the Sabbath Day*: Every Christian then has all that to do, which is necessary for the *sanctifying* or keeping that Day *holy*. Now can you imagine, the employing *Half an Hour* in *hearing Mass*, is a *sanctifying the whole Day*? That is one thing indeed required; but when that is done, a Christian may so easily mispend the Rest of the Time, that casting up his Accounts at Night, he may find it has been rather *profaned* than *sanctified*; that he has rather kept it *wickedly* than *holy*.

Besides

Besides hearing Mass, 'tis expected the Faithful should assist at all the Publick Service and Exercises of the Church: And where Circumstances permit nothing more than Mass, that this Misfortune be not turned to the Advantage of Idleness and Sloth; but that a proportioned Time be allowed to private Devotions, and spent in Praying and Reading. This seems to be a Duty; and besides this, it were to be wished, that all would be so careful in the well-employing this Day, not only in abstaining from servile Work and all scandalous Diversions, but likewise of duly attending to the great Concern of their Salvation; that upon viewing the main Body of their Actions, they may hope, they have not only sanctified the Day, but likewise been sanctified by it.

To this the Church encourages all her Children, and for this End in the Catechism *ad Parochos*, set forth by Order of the Council of Trent, Charge is given to all Parish Priests. 1. To take great Pains in often explicating and pressing this Commandment to the People, and gives this Reason, *Because the Observance of all the rest of the Laws of God, depends much on the due keeping of this.*

2. There it shews that the Sunday is a Day consecrated to religious Duties, to divine Actions, and holy Employments: 'Tis a Day consecrated to God himself, and therefore to be employed in such Actions, as become the Holiness of God.

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3. It requires Parish Priests diligently to instruct the People what are the Duties proper for that Day. Amongst which Hearing Mass is in the first Place. 2. Often frequenting the Sacraments, for the remedying the Distempers of their Souls, such are, Confession and Communion, Hearing Sermons or Exhortations where it may be. 3. Exercising themselves often on that Day in Prayers, in giving Thanks and Praise to God. 4. Taking great Care diligently to learn all those Things which are necessary for a true Christian Life. 5. Doing Acts of Charity, as relieving the Poor, visiting the Sick, comforting the Afflicted. These Particulars are set down in this Catechism, as Exercises proper for the sanctifying this Day.

Every good Christian then may hence evidently discover, that the Design of God and his Church, in commanding this Day to be kept holy, is, 1. That in it he should give Adoration, Praise, Honour, and due Thanks to God. 2. Do such Things as may be for the Advantage of his Soul, either in the obtaining Pardon of his Sins, Improvement in Virtue, or Benefit to his Neighbour. That for the Discharging the *former Part* of this Duty, 'tis required of him he should hear Mass devoutly, and in this pay sovereign Homage to God: That at other Times of the Day he should Pray, give Praise and Honour to his Maker. And for performing the Second, that he should go to the Sacraments,
hear

hear Exhortations, read such Books as may be proper for his Instruction in the Knowledge of his Duty, Amendment of his Failing, Increase of Piety, and living the Life of a true Christian, answerable to his Condition, and doing such Works of Charity, as Occasions shall present.

Q. What think you then of all those, who content themselves with hearing Mass on Sundays, and without any more praying or reading, spend all the rest of the Day in walking, talking, dressing, formal visiting, &c.

A. And I ask you, whether these do all that God and the Church requires of them on these Days? If they do, I have nothing to say against them; but if they are really wanting in Duties, intended for God's Honour and their Soul's Good, then do you tell me, whether they are Innocent?

Those pious Exercises abovementioned, proper for sanctifying the Sunday, are all set down in the said Church Catechism, with this Recommendation: *Quibus Christiani homines exercere se debeant. Exercises in which Christians ought to employ themselves.* And tho' hearing Mass be first mentioned, yet the other Duties are very much urged: There the wilful Omission of bearing Sermons is censured as a Contempt of Christ's Word: When it recommends Praying, this is mentioned, as what ought to be the frequent Exercise and Employment of the Day: *Exercitatio atque Studium Fidelium in Precibus Frequens esse*

esse debet. When it mentions the *learning such Things as are necessary for a Christian Life*; this is pressed as a principal Duty, and 'tis required to be done with the *greatest Care*: *Præcipua Cura*: And when it proposes *doing Works of Charity*, it presses that these be diligently performed: *Sedulo se exercent*: And declares in the Words of St. James i. that this is the *pure and undefiled Way* of worshipping God. By which you see in what Manner the Church desires this Day should be employ'd.

Now if a Person only hears Mass on a *Sunday*, and spends all the rest of the Day, as proposed by you above, in conversing, walking, &c. does he not omit many Duties, which the Church (according to the Exposition of this Catechism) requires of him for the keeping of that Day holy? And do you think this can be without Offence?

Hence you see by the Doctrine delivered in this Catechism, all those are wanting to this Command of God, 1. Who, besides hearing Mass, do not apply themselves at other Times of the Day (if not lawfully hindered) to praying, reading, *doing good Works*, &c. but are wholly taken up in *going their own Ways*, and vainly pleasing themselves, when they are commanded to *walk in the Ways of God and his Church*. 2. All Parents, Masters, &c. who permit their Children, Servants, &c. thus to omit the Duties of the *Sunday*, and idly to spend the Day in vain Conversation, Visiting, running Abroad, &c. 3. All those,
who

who have the Charge of Souls, and take no Care to employ this Day in Catechising, Instructing and Reforming these Abuses, but let every one go on, as seems good in their own Eyes, to live and die in Ignorance, and under the Slavery of many ill Habits, for want of giving them their due Instruction, and not obliging them to spend that Time upon their Souls, which God requires of them: And for as many of the Flock as shall perish, and God knows how many perish, on this Account, who is it must render an Account of their Souls?

Q. If it be thus with those, who pass all the Sunday in unnecessary Visits, Walking, &c. What say you of those, who spend a great Part of the Day in Publick Houses, in Drinking, Gaming, &c.

A. Do you tell me whether this be a Way of *keeping the Day holy*, as God commands it to be kept. Are these any of the holy Duties and Exercises mentioned above, proper for a Day consecrated to God's Worship and the Good of our Souls? Compare but Sanctifying and Drinking; *Worshipping or Seeking God*, and Gaming; and see how they agree together: When one reads the Precept, and duly considers the End of it, 'tis not easy reconciling these Actions with the Design of our heavenly Father, in laying this Command on us: For that which is but a tolerable Employment on any Day of the Week, if it be not enough to profane it; how can it be proper
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for a *Sunday*, which ought to be kept holy to our Lord.

Q. If there be no Excess where is the Harm?

A. The very going into those Houses, to spend the Time in Drinking, seems a kind of Excess, on Days that are particularly consecrated to God: For they are Houses of Idleness, of Excess and Vice; they are Places profaned by all Manner of Wickedness, by Blasphemies, Atheism, the Ruin of Families, &c. And can it be well-pleasing to God, to spend a Day holy to him, in Places thus polluted with the Worship of Devils? A Person that has any Sense of Piety, and of the Reverence due to his Lord, ought to have a Dread, especially on such Days of approaching to them; the Thought of the Wickedness there committed, and of the War there daily made against Heaven, ought to raise an Abhorrence in his Soul, and to make him fly from those Seats of Pestilence, as truly at Defiance with the Worship of God.

And this the greatest Number of Men are particularly obliged to consider, for tho' they have no Design at all of any Kind of Intemperateness on this Day, yet how few are there that desire to go into Publick Houses on a *Sunday*, but who, on other Days of the Week, have in those Places offended God in their Excesses, either of Drinking, Idle-talking, Swearing, ill Example, or immoderate Expence of Money or Time! And if this
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has been their Case, ought not they to decline those Houses on a *Sunday*, out of a just Detestation of their former Offences? Because this is a Day, in which they ought to call themselves to an Account for all the Miscarriages of the Week, and express their sincere Repentance of them; so to make their Peace with God. For believe me, an Abhorrence of Sin seems not very real, where there's yet a Love of the Occasions and Places where they were acted: As those *Israelites* did not heartily detest their Idols, who had yet a Love to the High-places, where they had worshipped them.

Q. But we'll suppose now, for the Sake of others, who seem more pious, that there has been nothing of all this in their whole Lives: May not such as these take this Liberty, and divert themselves with moderate Drinking, Gaming, Shews, &c.

A. Even this seems not agreeable to the Intent of this Commandment: For as the Day is holy, so if there be any Diversion necessary on it, it ought to be such as is in some Manner holy too; such as, being innocent, and least exposed to all Danger of offending either God or Man, is in some Kind suitable to a Day that is sacred. For as Churchmen, who are consecrated to the Service of God, when they stand in need of any Diversion, ought not to consider only what in itself is lawful, or what is an allowable Diversion in the Laity; but are in Prudence bound to look farther,

farther, and make Choice of what is expedient for them, and agreeable to their State; that so they lessen nothing of the Reputation of their Profession, or give Scandal to any little ones; but in all Things shew what they are, as well in the Relation of their Minds, as in the Practice of their Duties: So certainly on Days that are sacred, 'tis not every Thing lawful that is expedient, but there may be great Indiscretions, if not Offences, by admitting of such Diversions as are unsuitable to the Circumstance of the Time.

And amongst these may be justly reckoned those above-mentioned, as being of that dangerous Nature, that even sober People have not that true Command of themselves in them as they ought, but are too often drawn in, even beyond their Design, to exceed either in Time or in Words: Hence Disputes arise, and such peevish Debates, that tho' they come not to a Breach of Charity, yet they are very unbecoming the Sanctity of the Day, give Offence to others, and by this ill Example encourage Servants, &c. to the like Diversions, who not having the true Government either of their Tongues or their Passions, hence fall by Degrees into most scandalous Extravagancies, such as they must certainly answer for, who, instead of preventing, gave Encouragement to these vicious Liberties.

Neither can they truly justify themselves, who find none of these Inconveniencies either in themselves or others, because those Diversi-

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ons have still a kind of essential Profaneness in them, which infects the Mind, takes it so much off from God and all that is Good, that they ought, were it for this Reason only, to be banished from Days sacred to God's Worship, and the Improvement of the Soul. And this Mark the Catechism of the Council of *Trent* has set on them, as being the *Occasions of neglecting the Sabbath*; and therefore it observes, that this Commandment is ushered in with a *Remember*, on Design to make Christians mindful, that they are like to meet with many Occasions and ill Examples, which will draw them off from the due Observance of this Day, particularly mentioning Games and Shews, and those that follow them, as being the too frequent Occasions of Christians contemning and profaning the Sabbath, and neglecting the Duty of it. And 'tis not to be doubted, but by these Entertainments, People are diverted, even beyond Design, from Praying and Reading, and their Minds, instead of being purified something from the World, and raised towards God by holy Exercises, are rendered even more corrupt and worldly than they were before. And what then is become of the *Sunday*, and where are the Effects of it, which being purposely designed for the withdrawing the Soul from the World, giving it leave to breathe a little spiritual Air, and be refreshed with the Taste of heavenly Sweetness, is so abused, if not by vicious, at least by these worldly and dangerous

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ous Entertainments, that it serves to clog the Soul still more, and instead of drawing it nearer to God, sets it at much greater Distance from him by these Diversions, than it was all the Week by working.

And it is on this Head all Sorts of *Gaming, Drinking, Shews, &c.* seem to be censured, as not allowable on *Sundays*; not because they are absolutely sinful or vicious, for when they come to this, they are unlawful all the Days of the Week; but because they generally so engage and distract the Mind, that they take it off from God, and hinder it from performing those Exercises of Piety, which are the Duty of the Day. And therefore as the *Trent* Catechism observes, as servile Works are not forbidden on *Sundays*, because of their own Nature they are sinful and unbecoming, but because they draw away our Minds from the Worship of God, which is the End of this Precept: *Quoniam mentem nostram a Divino Cultu, qui Finis Præcepti est, abstrahit. Par. 31.* So certainly on this Score are those Diversions to be rejected; for tho' they were as harmless in themselves as working, yet inasmuch as they are no less a Distraction to the Mind, and a Hindrance to the divine Worship, than servile Work will be, how can these Diversions be allowed? Especially too, being thus expressly informed by this Catechism, that though servile Work only be expressly forbidden by this Precept, yet under this is comprehended *whatever is a Hindrance*

to the Worship of God; and that whatever this may be, it is upon this Score to be avoided. *Quibus Verbis* (viz. Non facies omne Opus in eo) *ad id primum instituimur, ut quaecumque Divinum cultum impedire possunt, omnino vitemus.* Parag. 31. And since common Experience will not allow this to be denied of these Entertainments; nay, since they are in particular here set down as the too frequent Occasions of withdrawing People from the holy Observance of this Day, Parag. 14. it must be acknowledged they are not suitable to the Design of this Precept.

And hence you may perceive the true Grounds, why spending a considerable Part of the Sunday in *Visits, Walking, Conversing, &c.* is blamable, 1. Because however harmless all this may be in itself, yet inasmuch as these so take up the Time, that they are a Hindrance from employing the Day in holy Exercises, they are so far certainly to be disapproved and avoided; as also every Thing else that is a like Hindrance with them; as reading Plays, Romances, History, and all such Books as are not for the Improvement of the Soul, Singing, Dancing, Musick, Discourſing of Neighbours, Sleeping, Dressing, &c. So that whatever it be, that takes off *Christians* from employing the Sunday, so to the Honour of God, and the Benefit of their Souls, as God and his Church directs, it is all, you see here, by the Rule of this Catechism, forbidden in this Commandment.

Q. Is

Q. Is there no Diversion then to be allowed on Sundays? Nothing to poor Servants who toil all the Week, and have no Leisure, but on these Days? Nothing to others of a more liberal Education, who must certainly look on Sundays as Days of Penance, if they are to be thus rigorously observed, and nothing to be permitted then of these Diversions?

A. I have shewn you in what Manner God and the Church requires the *Sunday* to be kept by all the Faithful; that it ought to be principally employed to his Honour, and the Salvation of their Souls; and if you think there is a Rigour in this, pray forget not who it is enjoins it, and who expounds it thus; not any private Hand, but the publick Catechism of the Church.

But now, if after this there be many, whose Circumstances require some Sort of Relaxation on the *Sunday*, there's no Question there are Cases in which this must be allowed; but then it ought to be done with the Conditions of the Apostle, *soberly, justly, and piously*, not falling into the common Abuses, by making the Release of their Minds the Business of the Day; but employing the Day in the Duties prescribed, and only taking such a Portion of Time, as both to God and their Neighbour may appear to be nothing but a necessary Condescendence to human Weakness, and a just Relief of their Minds: And this in such a Way, as is becoming the Sanctity of the Day, and cannot reasonably give Offence to the Weakest.

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But however, as to this Particular, I make some Exceptions against the two Sorts of Persons mentioned in your last Question, for whom you seem to plead.

And first as to *Servants*. Since God has given to Masters of Families six Days, wherein Servants are to be employed in their Work, and has reserved only one, wherein they are to serve him, and prepare for Eternity ; is it not very unreasonable that the Diversion necessary for the Relief of Servants should be taken out of that *one Day* sacred to God and their own Souls, and not rather out of the *six*, appointed for the Service of this World? Let Masters and Servants consider where the Time can be best spared ; and whether preferring every Thing before God and their own Souls, be what **■** will at the End turn to the best Account. I am certain, if Masters tie their Servants so strictly to their Work all the Week, that they are necessitated to spend the greatest Part of the *Sundays* in diverting and breathing themselves, so to prepare for their Work again, such Masters will have something to answer for their Servant's Sins in the Breach of the Sabbath. And if Servants that have an easier Life, when the *Sunday* comes take no care to employ it as they ought, but spend it in vain Conversation, visiting and running about, they will certainly be called one Day to an Account for so many Neglects of their Duty.

The Reason of making this Exception against Servants, as likewise all others, whose
Life,

Life, like theirs, is a perpetual Toil, will appear more reasonable, if we consider that 'tis almost impossible to conceive how they can save their Souls, if they abuse the *Sundays*, and neglect to employ them for this End, For if we look on them all the Week, they are engaged in a continual Slavery, such as hinders them from Praying and Reading; so that if they begin and end the Day with a short Prayer, 'tis as much as they generally do; and God knows how often, thro' Hurry and Drowsiness, they omit even this too. Then how are their Minds wholly tied to the World, by the unhappy Circumstances of their Condition! How great does this grow in their Eyes and Heart, by being their whole Concern! What Variety of hurtful Distraction! And how often happens it, that loose Companions undertake to divert them by lewd Songs, idle Discourses, and in relating such Passages, which serve only to instruct them in Evil! Thus, if we consider them generally, according to the Method of the Week, their Hearts and Souls are so wholly worldly, if not vicious; so truly Strangers to Goodness and the Business of Salvation, that they are unfit for dying; and if they should thus enter into Eternity, who would not fear what might be their Lot?

Now if this be the Condition of their Lives on Week Days, have not they great Reason, above others, not to neglect the

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Sunday, but so truly to apply themselves, as far as Circumstances permit, to Devotion and Exercises of Piety, to reading and hearing what is Good; that by these Helps they may strengthen themselves against daily Temptations, purify their Souls from the Filth contracted, and inform themselves of their Duty, and thus learn by Degrees not only to toil for Bread, but to work for Eternity, and be true Servants of their Master in Heaven? And if they omit this, is not their State most miserable? For if they go back all the Week, and make no use of the *Sunday* to recover their lost Ground, but even then go back too, how shall they ever approach to God?

The Case of the other Rank of People you mention, is not very unlike this: For tho' their Education and Quality has placed them in a higher Degree, yet the Method of their Lives is generally so disorderly, that I think they are under a Necessity of carefully observing the *Sunday*; and if they do otherwise, I cannot but apprehend their State to be dangerous.

For consider the Reason you bring in their behalf, for their being dispensed with in the Observance of this Precept: 'Tis because, otherwise, *Sundays will be to them Days of Penance*: Does not this suppose a great Disorder in their Souls; that reading good Things is uneasy to them; that Praying is troublesome; that informing themselves of their

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Christian Duties, is nauseous; that to converse with God, and labour for their Salvation, is what does not please? Pray reflect seriously on this their Condition, and tell me whether 'tis reasonable these should be exempted from the Duties of the *Sunday*. You see they are in an ill Way; their Souls are wholly indisposed, if not sick to Death; and is this a Reason, why they should neglect the Means God has appointed for their Cure? Or is it not rather a Reason why they should be strictly obliged to make use of them? Let those that are truly their Friends judge the Case.

The Truth of it is this, God has generally blessed this Rank of People with Plenty; and whilst their Condition exempts them from Working, their indulgent Parents take no Care in their Education to make them in Love with any Thing that may be afterwards an Employment to them: Hence being grown up, and relishing nothing that may be a commendable Entertainment of their Time and their Thoughts, their Life becomes wholly idle, they seek the Company of others like themselves, their only Business is to study their Diversion; and being once entered in, the whole Week and their Life is but a Round; from Music to Drinking, from Drinking to the Play, from the Play to other Entertainments: Thus by Degrees they grow in Love with these Diversions and Company, and have no Satisfaction but in this.

And what kind of Habit is contracted hence? Is it not plain, their Souls become wholly carnal, sensual and worldly; they are led along by their Passions; Self-love is their Director, and nothing pleases that leads them out of this Track: Hence nothing of a spiritual Life appears in them, they have no Taste of Devotion: And whatever Time they are forced to give their Souls, 'tis what seems tedious and uneasy. Hence, to keep the *Sunday* as they ought, is a Penance, because their worldly and sensual Habit is so strengthened by Custom, that it gives them no Rest, whenever, aiming at better Things, they weakly endeavour to take another Way. And can you think this their Case is so safe, that they ought to be dispensed with in their *Sunday* Duties? Believe me, I look on them to be in that Danger, that if they use not Violence to themselves, and on *Sundays* apply not their Minds to those Exercises of Piety prescribed, I cannot see which Way they are like to be disengaged from their Snares, but by this Neglect will be linked in faster, till they become truly the Disciples of this World, instead of God. You know what the Apostle says: *Amicitia hujus mundi inimica est Dei. The Friendship of this World is an Enemy to God; whoever therefore will be a Friend of the World makes himself the Enemy of God*, James iv. 4. Consider if this be not something of their Case, whether you don't experience in them, that they
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set their Hearts on the World, and are even impatient at every Thing that belongs to God; and what is this, but to love the one, and be averse to the other? And are these to be here dispensed with? What is this but to encourage them in the Evil they have begun, to bid them go on, till they fall into the Abyss of Vice past all Recovery? For you must observe, what I have said hitherto is of such who are not yet engaged in any Thing that is *criminal*, but of those who are willing to think themselves innocent; as being free, as they imagine, from all Vice, and yet are truly guilty of all the Neglects and Disorders above-mentioned, and of the *Omission* of those *great Duties*, which *Charity* and *Justice* oblige them to perform to God, in his Worship, and to their own Souls, in taking that Care of them as is necessary for their Salvation. And this Sort of false and mistaken Innocence is what I fear is too common, especially in the younger People of both Sexes, who letting the World gain Possession of their Hearts, preserve themselves, it may be, from what is scandalous and criminal, but yet at the same Time are guilty of many gross Neglects, such as make them Strangers to Piety; and if not redressed, will be the evident Ruin of their Souls.

Wherefore, for the reforming these general Abuses, I cannot but most earnestly recommend to all Christians, the exact Observance of the *Sunday*; making it my serious Request to them, to employ it in the best Manner they
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can in those Exercises of Virtue, which are most for God's Honour, and the Benefit of their Souls; thus truly endeavouring to give that Day to God, which he has solemnly challenged for his own, and expressly commanded to be *kept holy* to him: That so performing their Duty in Obedience to this Law, they may likewise be sensible of the great Advantages he has designed for them; since it is most certain, as the Catechism of *Trent* observes, the due keeping this Day is the plain and easy Way that leads to a holy Life, and the most assured Means of obtaining the Love of God, as the Neglect of it is the Contempt of God and his Law, the Path to Looseness and Irreligion, and the Beginning of all Sin; and how highly provoking it is, may be plainly seen in the Severity of those Judgments with which God has punished the Transgressors of it, *Numb. xv.*

Let none therefore be misled by ill Example: *Noli æmulari in malignantibus*: But having God's Word to direct us, his express Law to oblige us, the Church to expound his Law to us; let us look for no other Guides, but follow where these lead us; that so giving to God and our Souls what is their Due, we may reap the Fruit of this Justice in a happy Eternity, and escape that ~~as~~ *everlasting* Misery, which will be the Portion not only of those who break all, but even *one* of his Commandments.

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